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ABSTRACT

This book provides an overview of Vietnam's history prior to the U.S. presence there. The book begins with a chronology extending from prehistoric times to the defeat of the French at Dien Bien Phu in 1954. Each chapter provides background information along with a glossary, student activities, and project suggestions. Chapters include: (1) "Introduction: Chronology of Vietnamese History"; (2) "Prehistoric Vietnam: The Dawn of Civilization in the Tonkin Delta"; (3) "Chinese Colonization"; (4) "Vietnamese Independence (950-1859)"; (5) "The Vietnamese Village"; and (6) "French Colonization (1858-1954)." A 27-item bibliography concludes the volume. (EH)

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VIETNAM:

AN HISTORICAL PERSPECTIVE

by Julie Shackford

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PREFACE

Both scholars and laypersons have written volumes about Vietnam concentrating on the period from the mid-twentieth century to the present. It is the intent of this book, however, to provide the reader with information on the centuries of Vietnamese history prior to the American presence there.

Vietnam: An Historical Perspective, begins with a chronology which starts with pre-historic times and continues through the defeat of the French at Dien Bien Phu in 1954. The ensuing chapters follow the chronology and cover in detail pre-history, Chinese colonization, Vietnamese independence from 950-1859, Vietnamese village life, and French colonization of Vietnam from 1858-1954.

This book, which was originally planned for advanced high school and community collage classrooms, makes generous use of maps and provides a variety of related activities for students at the end of each chapter. Once the book was completed, it became evident that it should not be considered exclusively for classroom use. The chapter by chapter accounting of regional and national rulers, their accomplishments and shortcomings, and the dates of their reigns provide an excellent source of names and statistical data. This type of information is invaluable to a student or scholar conducting research on the area. Indeed the book would be an important addition to any Vietnam scholar's library.

INTRODUCTION

CHRONOLOGY OF VIETNAMESE HISTORY

Much of the history of Vietnam is a history of war. From the second century BC, a steady migration from China resulted in the colonization of Vietnam by the Chinese and subsequent uprisings by the Vietnamese people. Later, when the Vietnamese wished to expand their kingdom, periodic skirmishes erupted with the kingdoms of Champa and Cambodia to the south. Within Vietnam's borders, especially during the period of independence or after the beginning of the 10th century AD, leaders often vied for power, and discontented villagers waged insurrections in times of hardship. Uprisings frequently erupted when those in power became more interested in building their own empires than in dealing with the needs of the people. Political families vying for power or those who had differing opinions on how the country should be run were instigators of dynastic changes which occurred periodically.

From the 1600s to the 1800s, during the years when political infighting in Vietnam reached its height, European missionaries and traders made their appearance and began to make changes in Vietnam's religious, social, political, and economic sectors. The result of these changes, and the inability of the Vietnamese monarchy to control the actions of the Europeans, was one hundred years of French Colonization. During this period, Vietnamese people from all social levels in the cities and throughout the countryside led uprisings against French rule. However, they could not compete against France's modern military equipment and single-minded intent to profit from the **colony**. Many Vietnamese intellectuals of the time decided that modernization was just what the country needed and took advantage of French rule to put an end to the absolute monarchy, the ruling political philosophy of the country since independence.

The chronology listed in this chapter will serve best as a reference for later chapters. It is an attempt to put in order the major historical events of Vietnam and is best used as a guide to the many political changes which occurred during Vietnam's 2000 year history. Other chapters focus on the Vietnamese people's way life, their political structures, and their religions from prehistoric times to the present.

CHRONOLOGY

Prehistoric Period

600,000- 12,000 BC	<i>Early Pleistocene Age in Southeast Asia</i>
500,000 BC	Evidence of first hominid in Vietnam.
300,000 BC	Earliest stone tools in Vietnam (found by archaeologists).
12,000- 8000 BC	<i>Ice Age</i>
12,000 BC	Son Vi culture of <i>Homo sapiens</i> in Vietnam.
10,000 BC	Hoa Binh culture; agriculture begins.
8000 BC	Neolithic Period in Vietnam People begin to use simple stone tools. Rice cultivation begins in Vietnam.
3500 BC- 200 BC	Bronze Age
2000 BC- 800 BC	<i>Later Neolithic Period</i> [End date?--ed.] Beginnings of Red River civilization at Red River Delta; wet rice cultivation.
2769 BC	Legendary Hung Kingdom is established.
850-300 BC	<i>Dong-Son Culture</i> Height of Vietnam's Bronze Age; Area inhabitants use bronze tools and ornaments; last immigrants arrive in Vietnam from Indonesia.
258 BC	Founding of Au Lac kingdom.



**SOUTHERN CHINA AND
VIETNAM AT THE
BEGINNING OF
CHINESE COLONIZATION**

Chinese Colonization Period

- 214 BC First signs of colonization of Au Lac peoples by China.
- 202 BC-
220 AD *Han Dynasty of China*
- 200s BC Chinese culture spreads into what is today southern China. First verified record of Vietnamese history; the demise of the Au Lac Kingdom. At this time, capital of Vietnam is near Canton, and the land area of Vietnam goes only as far south as Da Nang.
- 111 BC Chinese **annex** Tonkin area, dividing it into two **prefectures**. These two areas are named Giao Chi and Cuu Chan by the Han Dynasty
- 1-25 AD Large numbers of Chinese immigrants move to Tonkin Delta area.
- 39 AD Trung sisters rebel against new Chinese leadership, perhaps because of the greedy leadership of Su Ting, the local Chinese **prefect**.
- 43 AD Trung sisters lose their established kingdom and drown themselves in a river rather than surrender to the Chinese. Chinese becomes official language, and **Sinicization**, meaning the import of many Chinese ways and customs, begins.
- 200's AD Buddhism appears in Vietnam from the Champa Kingdom in the south and from China in the north. At this time, however, Buddhism is only found in the courts.
- 248 There are many localized uprisings against China; all suppressed by China. A major revolt is led by Trieu Au, a heroine, but China's reaction is to increase military strength. Revolts often erupt because Vietnamese people lose land to Chinese immigrant farmers and military personnel who stay and farm the land after the battles.
- Vietnamese and Chinese team up to wage war against Champa. This Hindu-Buddhist kingdom covers large amounts of land in southern area. Over the course of Vietnamese history, many battles are fought with Champa as Vietnamese move south to expand their agricultural lands.
- 542 Ly Bon, clever leader of **Sino-Vietnamese** ancestry, revolts against tyrannical Chinese governor. Vietnamese kingdom is established for three years, and Ly Bon proclaims himself emperor.

- 548 Ly Bon killed. Buddhism brought to Vietnamese villages by Chinese. In China, six dynasties fight for control of Chinese empire. Last major influx of Chinese into Vietnam.
- 679 Vietnam named Annam "Pacified South" by Chinese.
- 722 Mai Thuc Loan, the "Black Emperor," another Vietnamese leader of Sino-Vietnamese ancestry, rebels against China but is unsuccessful.
- 767 Red River Delta is invaded by Indonesians from island of Java who want to expand their empire. Eventually, they are driven out of the area.
- 791 Chams seize capital of Vietnam.
- 808 Vietnamese are victorious over Chams.
- 863-866 Kingdom of Nanchao (what is today Yunnan, China) raids Red River Delta in Vietnam. Vietnamese join with the T'ang in China to fight Nanchao raiders.
- 907 T'ang Dynasty in China falls. Political fragmentation causes Vietnamese to take advantage and revolt against Chinese colonization.

Independence Period in Vietnam

- 938 Ngo Quyen and army defeat Chinese and claim independence for Vietnam.
- 939 Beginning of first stage of Vietnamese independence. Capital is moved to Co Loa. Population of young Vietnamese men is devastated by protracted fighting against Chinese. There is intense fear of re-colonization by Chinese.
- 939-967 *Ngo Empire of Vietnam*
- 944 Ngo Quyen, leader of Ngo Empire, the first Empire of independent Vietnam, dies and anarchy reigns in Vietnam until 968.
- 968-980 *Dinh Dynasty of Vietnam*
Led by Dinh Bo Linh. Peace is restored in Vietnam. Real beginning of independence, as Dinh declares himself sovereign emperor. To unite the country, he creates a court of five empresses, a king, a duke, a judge, a general, two Buddhist priests, and a Taoist priest. Also sends envoys to Song Dynasty in China, thus establishing a tributary relationship with China.

that lasts for hundreds of years. Later, his murder results in civil war.

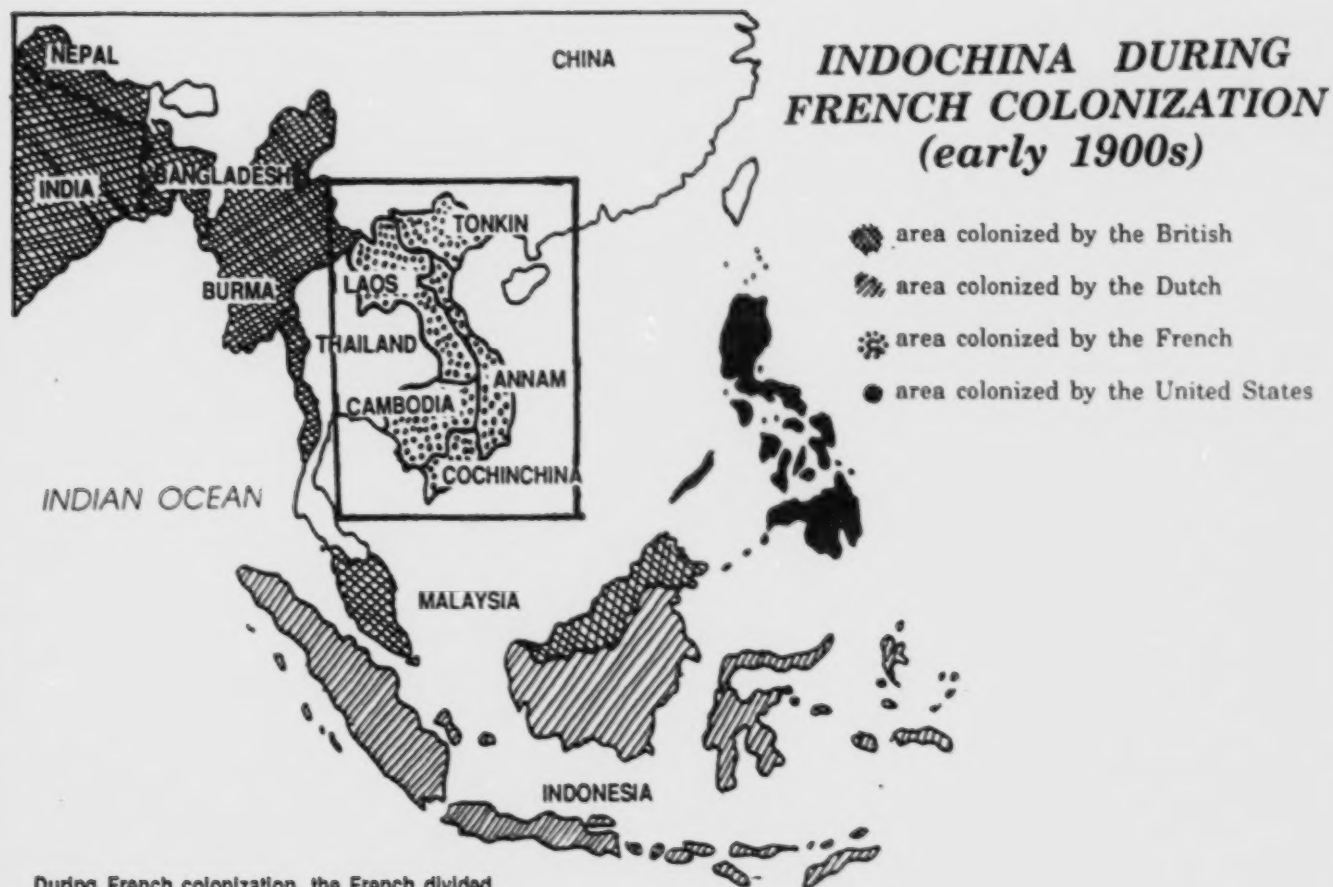
- 981-1009 *Former Le Dynasty of Vietnam*
Le Hoan named emperor but dies in 1005. Sons vie for throne. Fifth son, Le Long Dinh wins.
- 1009-1225 *Ly Dynasty of Vietnam*
Series of four kings establish basic features of bureaucratic Vietnamese state. The longest rule of any of these kings is that of Ly Nhan Tong (55 years). Chinese arts and literature are heavily promoted.
- 1044 Vietnamese sack Vijaya, capital of Champa. In Vietnam, postal service and network of roads connecting major cities are established.
- 1069
onward *Nam Tien "The Advance Southward"*
Vietnamese "pioneers" begin to move south to set up farming settlements in areas which Champa considers to be Cham territory.
- 1100s Suryavanman II, new king of Chams, defeats Vietnam. Chams attack repeatedly. Thang Long, now Hanoi, is made capital of Vietnam. Severe famines occur in Vietnam in 1181, 1198, 1208.
- 1164 Vietnam now called Annam Quoc "Country of the Pacified South."
- 1220 Cambodia and Champa begin Cambodian wars.
- 1226-1400 *Tran Dynasty of Vietnam*
After a long period of civil war, Tran Thai-Tong takes control of Vietnam and founds Tran Dynasty.
- 1257 Mongol Army led by Kublai Khan, famous leader of China, known for his strong army and violent conquests, holds Hanoi for three months but eventually fails because of epidemics and a lack of supplies.
- 1260 Kublai Khan, emperor of China, accepts tokens of subservience from Vietnam.
- 1281 Vietnam and Champa fight together to resist Chinese Mongols using **scorched earth techniques**.
- 1284 Mongolian Army of 500,000 invades Red River Delta but loses because of **malaria**.
- 1285-1287 Toghan's armies attack Hanoi.

- 1312-1326 Champa becomes a feudal state of Vietnam; Chams rebel against Vietnam and regain their independence in 1326.
- 1360-1389 Che Bong Nga, Cham hero, launches a series of attacks on Annam and seizes Hanoi.
- 1389 Che Bong Nga killed. Vietnamese regain all territory from Chams.
- 1400s Silk industry, weaving, iron smelting, and sculpture become important industries in Vietnam.
- 1400-1407 *Ho Dynasty of Vietnam*
Vietnamese general, Ho Qui Ly, seizes throne. He is former regent of the last king of the Tran Dynasty, a child king. He calls for land reform and an end to **feudalism** in the new Ho Dynasty of Vietnam. Chinese invade Vietnam claiming to help the Trans.
- 1407-1427 Chinese Ming occupation of Vietnam lasts for 20 years, during which time they destroy most Vietnamese literature and historical archives.
- 1418 Le Loi, a chieftain from Thanh Hoa province, begins series of guerilla attacks against Chinese.
- 1427 Le Loi succeeds against Chinese, surrounds them in Thang Long (Hanoi), and founds Later Le Dynasty.
- 1428-1788 *Later Le Dynasty of Vietnam*
- 1428 Chinese surrender to Le Loi. Later Le Dynasty established with new **bureaucracy**. New **penal codes** which are closely based on Confucianism which begins to grow in importance in government and culture of Vietnam. Le Dynasty continues to send tribute to China.
- 1441 Chams launch new series of attacks on Vietnam.
- 1460-1497 Le Thanh Tong becomes Vietnamese leader, takes advantage of Cham civil war, and finally forces Chams to surrender.
- 1471 Vietnamese transform Champa into a circle of dominions. *Nam Tien* "the Advance Southward" increases in strength as many people move from Red River Delta south to the Mekong River Delta.
- 1497-1527 Ten kings come to Vietnamese throne. Country begins to lose power over its own people. Feudal magnates, or rich landowners, employ landless serfs and peasants become angry over imbalances in economy.

- 1516 Portuguese ships arrive; trade and missionary work begin.
- 1527 Mac Dang Dung begins to assume power in the north.
- 1529-1541 Vietnamese official convinces reigning monarch of Le Dynasty to commit suicide. Mac Dang Dung seizes control of Vietnamese government. Mac Empire, ruled by Mac Dang Dung and his son, Mac Dang Doanh, rules Tonkin until 1592. Macs move south and briefly control Le Dynasty and the influential Nguyen family.
- 1533 Nguyen family restores Le Dynasty throughout most of southern Vietnam. Edict is passed against Portuguese.
- 1545 Nguyen leader, Nguyen Kiem dies and leaves son-in-law Trinh Kiem in power.
- 1560s Rivalries occur between members of the Nguyen family. Trinh family splits off to start its own power base.
- 1570 Dominions of Vietnam divided into three kingdoms: Nguyen in the south, armed by the Portuguese; Trinh in north armed by the Dutch; Mac in extreme north (Tonkin and Hanoi).
- 1592 Trinh Tung, leader of Trinh family, defeats Macs in Hanoi. Trinhs then begin to fight with Nguyens in south.
- 1600s Traders from Europe begin to show more power, but in their business dealings, they are known to cheat the people.
- 1614 Jesuit missionaries arrive in Vietnam.
- 1614-1682 Portuguese, Dutch, and French fight over Vietnam.
- 1620 War breaks out between Trinhs in north and Nguyens in south. Trinhs have more troops, but Nguyens have Portuguese arms. Europeans take advantage by developing more business dealings.
- 1630 First Christian **martyr**, Andre of Quang Nam, is put to death. Number of Christian converts increases.
- 1645 Father Alexander de Rhodes, a famous missionary, is expelled from Vietnam but sneaks back in with other missionaries.
- 1655-1661 Worst fighting between Trinhs and Nguyens.

- 1658 Nguyens also at war with Cambodia to the west. They demand tribute of Cambodia much as China had done earlier, and try to establish themselves as the "Central Kingdom."
- 1700s Total disregard of peasant farmers and villagers by both the Trinh family in the north and the Nguyen family in the south. Landowners take large amounts of land, and landless tenant farmers face problems.
- 1711 Trinh leadership passes edict to stop landowners from grabbing land. Edict does not result in changes.
- 1735 Great famine in Vietnam.
- 1775-1776 Trinhs attack Nguyens who are weakened by fighting rebels in Cambodia.
- 1786-87 Tay Son Rebellion in which Tay Son armies led by three brothers first defeat Nguyen family, rulers of the Le Dynasty, in south, and then attack and overthrow Trinhs in north.
- 1788-1802 *Tay Son Family of Vietnam*
- 1788 Le emperor (of Le Dynasty 1428-1788) asks for assistance from Chinese. Chinese invade Vietnam, but Tay Son brother, Nguyen Hue, defeats China with massive assistance from peasants. Quang Trung becomes emperor and replaces classical Chinese in courts with Vietnamese language called *nom*.
- 1792 Quang Trung dies prematurely, resulting in military collapse of Tay Son.
- 1799-1801 Tay Son Empire to Nguyen Phuc Anh who takes the name of Gia Long and proclaims himself emperor. Because French have helped him defeat the Tay Son brothers, Gia Long helps French establish trade.
- 1802-1945 *Nguyen Dynasty of Vietnam*
- 1802-1820 Gia Long, head of Nguyen Dynasty rules Vietnam. Revives **civil service** examinations to bring back Confucianism.
- 1820s **Cholera** epidemics rage throughout northern Vietnam.
- 1820-1841 Minh Mang, (fourth son of Gia Long), becomes next Nguyen emperor. Angers French by jailing missionaries and refusing to discuss trade agreements.
- 1840s Cholera epidemics again rage in Vietnam.

- 1841-1847 Thieu Tri, next emperor of Nguyens. French gain power, but Nguyens continue anti-Christian policies. Nguyen Dynasty unable to control massive fighting by peasants in the Tonkin Delta. Thieu Tri, busy fighting off these rebellions, does not pay attention to French who begin series of attacks.
- 1841 Revolts against Nguyen rule throughout Vietnam and Cambodia; end of Vietnamese regime in Cambodia.
- 1845 American ship, *The Constitution*, shells Da Nang under pretext of helping Europeans protect missionaries.
- 1848-1883 Tu Duc, Emperor of Nguyens rules. Must deal with French and rebellious peasants throughout the north.
- 1847 French bombard Da Nang.
- 1858 French seize Da Nang.
- 1859 French capture Saigon, major city of southern Vietnam.
- 1861 College des Interpretes is started to train Vietnamese to be interpreters for French.
- 1861 First Vietnamese-French dictionary in romanized script appears.
- 1864 Establishment of elementary schools is decreed. French and Vietnamese in roman script is taught.
- 1865 First journal in romanized script appears in Saigon.
- 1866 Peasants rebel against having to build the Ten Thousand-Year Tomb for Tu Duc.
- 1873 French attack Hanoi.



During French colonization, the French divided the area they called Indochina into five countries.

MAP #2

During French colonization, southern Vietnam (the Mekong Delta area) was known as Cochinchina, central Vietnam was called Annam, and the northern area of the Tonkin Delta was known as Tonkin.

French Colonization Period

- 1874 Philastre Treaty establishes Cochinchina as colony of France with religious freedom for all.
- 1879 First French civilian governor sent to Cochinchina.
- 1883 After death of Tu Duc, total annexation of Vietnam by French occurs. Northern Vietnam, called Tonkin, as well as the central area, called Annam, become protectorates.
- 1884 Signing of Patenotre-Nguyen Van Tuong Treaty in which French legally acquire Vietnam.
- 1885 Royalist Movement in Vietnam
Local leaders fight strong resistance movement against French in the north.
- 1859-1897 Bloody period of fighting between French and Vietnamese, known by French as "pacification period."
- 1897 Resistance movement squelched.
- 1897-1902 French Governor-General Paul Doumer begins "modernization" projects in Vietnam which include the building of roads, railroads, bridges, and dams. Political centralization occurs; all decisions pass through hands of governor-general which means heavy taxation and forced labor for Vietnamese.
- 1903-1913 Yen The (the Resistance Movement) Led by famous hero, Hong Hoa Tham (or De Tham); considered by French to be a gang of bandits, actually a large peasant movement which ended when leader was decapitated.
- April 1907 Radical Vietnamese intellectual Phan Chu Trinh launches Tonkin Free School movement. Vietnamese students are taught in Chinese and *quoc ngu*, and boys and girls were taught together for the first time. Philosophy of the school is modernization of the Vietnamese people in the style of the French and the Japanese. Books, pamphlets and journals were printed in *quoc ngu*.
- Dec. 1907 French stop Tonkin Free School movement.
- 1908 Peasant Rebellion against French in Central Vietnam. Many Free School teachers are arrested. Phan Boi Chau, another important Vietnamese nationalist and intellectual is sentenced to death in absentia. He has already escaped to China and later Japan.

- 1914 World War I begins. 50,000 Vietnamese and Indochinese drafted from villages to fight on French side while another 49,000 drafted to work.
- 1915 Abolishment of Confucian-style examination system in Tonkin.
- 1918 Abolishment of exam system in Annam.
- 1922 Marseilles Exposition in France advertises possibilities for capitalist investment in Vietnam; number of investors climbs.
- 1922 With establishment of overseas cable system, France becomes more interested in what is happening in Vietnam.
- 1925 Phan Boi Chau arrested in Shanghai, China and brought to Hanoi for sentencing. First given a life sentence of hard labor, later pardoned on condition that he remain in his village and produce no more nationalist writings.
- 1925-1926 Investment in Vietnam by French capitalists reaches reaches all time high; French prosper.
- April 1926 Death of Phan Chau Trinh, another great nationalist and patriot. Thousands attend his funeral.
- 1931 Great Depression hits Vietnam after years of prosperity brought on by the new world-wide need for rubber for automobile tires.
- 1939-1945 World War II
- Aug. 1940 Japan signs accord with French allowing French to retain sovereignty in Vietnam. In return, French must collaborate with Japan and allow troops and weapons to be stored in Vietnam.
- Sept. 1940 Japan enters Vietnam, shows strength over French by taking over northern garrisons, but lets French continue to rule.
- 1940-1945 Number of Vietnamese civil servants doubles as World War I makes it impossible for French people to come to Vietnam from France.
- 1941 Ho Chi Minh forms Viet Minh, a proindependence nationalist front.
- March 1945 Japanese stage **coup d'etat** against French and place all French troops under house arrest.

Aug. 1945 Japanese surrender; World War II ends. Viet Minh gains control of Hanoi and six northern territories.
 Sept. 2 1945 Ho Chi Minh declares independence.

French-Indochina War

Sept. 1945 French return to Vietnam where Vietnamese oppose them. Fighting starts in the south, moves north.

1946 War officially begins after French bombard Haiphong in central Vietnam on November 23 and Vietnamese respond by attacking the French at Hanoi.

More than one million women join women's associations of the Viet Minh and attend literacy classes along with many elderly people.

Sept. 1946 At the Fountainebleau Conference in Paris, Ho Chi Minh signs concessions to the French in order to avoid war, but French ignore agreement.

1949 Mao Tse Tung, China's communist leader, wins control, bringing new confidence to Vietnam's communist movement.

1950 Aid from China and Russia starts to enter Vietnam and helps Viet Minh in the war.

United States, afraid of "communist threat" in Asia assists French by sending fifteen million dollars in aid and munitions.

1952 French forces exhausted with 90,000 dead.

Nov. 1953- May 1954 Vietnamese victory in the battle of Dien Bien Phu means end of French colonization.

1954 Geneva Treaty results in the demarcation of Vietnam at the 17th Parallel. Two regroupment zones formed: North Vietnam, led by Ho Chi Minh, and South Vietnam, led first by Bao Dai, then Ngo Dinh Diem.

1955 United States takes greater role in Vietnamese internal politics and backs Ngo Dinh Diem as president of South Vietnam.

1962 Americans have 12,000 "advisors" in South Vietnam.

1963 Americans have "advisors" in Vietnam and give 500 million dollars in aid.

1964 Escalation of war with U.S. U.S. bombing in north and North Vietnamese troops attack American troops and installations in south.

1965 40,000 American troops fighting in Vietnam.

1968 540,000 American troops fighting in Vietnam. Tet Offensive shows strength of North Vietnamese in South Vietnam.

1969 Ho Chi Minh dies at age 79.

1970 Peace talks begin between U.S. and North Vietnam.

1973 Paris Treaty calling for cease-fire signed. Most American troops leave Vietnam by March.

April 1975 Last U.S. troops pulled from Vietnam by President Gerald Ford.

INDOCHINA IN 1954



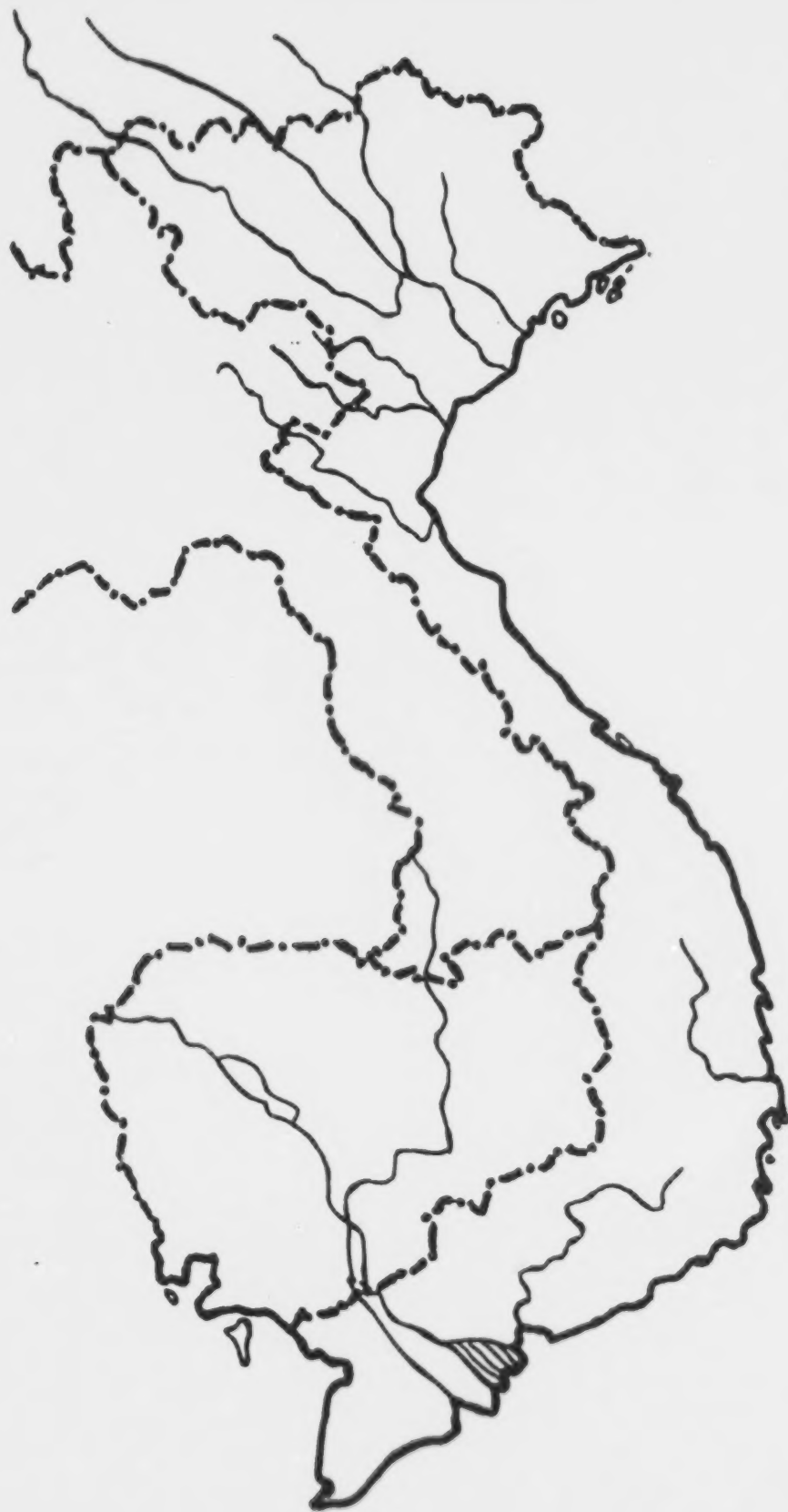
According to the Geneva Agreement signed in 1954, Vietnam was divided at the 17th Parallel.

MAP EXERCISE

Directions: Use the maps and accompanying text in this chapter as references. Then, on the map which follows, locate the areas indicated below.

1. Indicate the names and locations of the first two Chinese prefectures from 111 BC.
2. Circle the Tonkin Delta area.
3. Mark Southern China with stripes.
4. Lightly shade and then label present day Laos and Cambodia.
5. Label the three provinces of French colonization.
6. Label the Gulf of Tonkin and the South China Sea.
7. Draw a line at the 17th parallel. The Geneva Convention of 1954 divided Vietnam at this line.
8. Label the site of the famous battle which ended the French-Indochina war in 1953.
9. Which city is located on the Red River? _____
10. Which city is closest to the 17th parallel? _____
11. Which is the southernmost major city in Vietnam? _____
12. Which two countries border Vietnam on the west?

13. Which country borders Vietnam on the north? _____
14. Label the Mekong River on the map.
15. What is the capital city of Laos? _____
What is the capital city of Cambodia? _____



GLOSSARY

annex	seize control of a territory and assume rights over it for the purposes of exploiting its resources, collecting taxes, and expanding power
Bronze Age	from about 3500 BC to 200 BC; an era of human development when people began to use bronze, an alloy made from copper and tin. In Vietnam, Bronze Age peoples made the Dong Son drums, large bronze drums with sculpted figures for decoration.
bureaucracy	governmental system where power is distributed among many lower-level officials known as bureaucrats, institution of these officials and their policies
cholera	a transferable disease which is characterized by extreme dehydration.
civil service	system of examinations in which young men, who had studied the texts of Confucianism, were tested for qualifications to become bureaucrats, (also known as officials, scholars, or mandarins)
colony	region whose people and resources are dominated by another country usually for the economic benefit of the dominating (or colonial) power
coup d'etat	the violent overthrow of a government by a small group of people
feudalism	a system of political organization having as its basis the relation of lord to vassal with all land held in fee and as chief characteristics homage, the service of tenants under arms and in court, wardship, and forfeiture.
Iron Age	from 1000 BC; an era of human development when people manufactured iron tools by heating the iron, shaping it, and plunging it into cold water to maintain the shape. Iron tools helped in agriculture and in drilling, sawing, and polishing hard stones such as jade and gold.

malaria	a disease characterized by high fever and transmitted by mosquitos
martyr	person who gives his or her life for their ideals
nom	written form of the indigenous Vietnamese language which has a system of characters similar to Chinese and many Chinese loan words; throughout history <i>nom</i> was considered to be a language of the peasants as opposed to Classical Chinese, the language of the government officials and aristocracy.
penal codes	collection of laws for punishment of criminals
prefect	head of a prefecture
prefecture	in Vietnam, division of land under Chinese colonization run by a prefect; subdivision of a province
quoc ngu	means "national language;" developed by French missionaries, romanized form of Vietnamese which became a sign of Vietnamese modernity during French colonial period.
scorched earth techniques	total destruction of one's own village or territory to ward off foreign attacks
Sinicization	the establishment of a Chinese way of life in other societies; the modification of life through Chinese influence
Sino-Vietnamese	people of mixed Chinese and Vietnamese blood; aspects of culture which show a combination of Chinese and Vietnamese ways

MATCH THE COLUMNS

- | | |
|-----------------------------|--|
| ___ 1. Trung sisters | A. battle marking the end of French colonization |
| ___ 2. Au Lac Kingdom | B. feeling of patriotism for one's native land |
| ___ 3. Tonkin | C. famous French missionary |
| ___ 4. nationalism | D. system where land is controlled in large estates and rented out |
| ___ 5. Nam Tien | E. Europeans who colonized Vietnam |
| ___ 6. French | F. establishment of Chinese customs |
| ___ 7. Patenotre Treaty | G. technique to ward off attack by demolishing ones own village, country |
| ___ 8. Sinicization | H. native; local |
| ___ 9. Gia Long | I. seize control of a territory for the purpose of exploiting resources |
| ___ 10. Catholicism | J. southward advance Vietnamese |
| ___ 11. feudalism | K. Chinese Mongol of 1200s |
| ___ 12. Portuguese | L. European religion brought to Vietnam by missionaries |
| ___ 13. scorched earth | M. first European traders to "discover" Vietnam for trade in the 1500s. |
| ___ 14. Kublai Khan | N. French gain total control of Vietnam after signing this in 1884 |
| ___ 15. Alexander de Rhodes | O. bronze age society from prehistoric era |
| ___ 16. indigenous | P. Vietnamese prehistoric kingdom |
| ___ 17. Dien Bien Phu | Q. first Vietnamese people to rebel against Chinese colonization |
| ___ 18. nom | R. indigenous Vietnamese writing system |
| ___ 19. Dong Son | S. name for Red River Delta in north |
| ___ 20. annex | T. first Nguyen Emperor in 1800s |

MULTIPLE CHOICE QUESTIONS

Circle the letter of the correct answer.

1. Which came first?
 - A. Bronze Age
 - B. Iron Age
 - C. Sinicization
2. Which person or persons did not instigate a rebellion by the Vietnamese against Chinese colonization?
 - A. Trung Sisters
 - B. Ly Bon
 - C. Kublai Khan
3. This was the date of the first annexation of Vietnam by China:
 - A. 10,000 BC
 - B. 111 BC
 - C. 39 AD
4. Throughout independence, this religion was most influential in Vietnamese government and society:
 - A. Buddhism
 - B. Confucianism
 - C. Taoism
5. This city was named capital of Vietnam in the mid 900s:
 - A. Co Loa
 - B. Da Nang
 - C. Champa
6. This country bordered Vietnam on the south until the late 1400s:
 - A. Thailand
 - B. China
 - C. Champa
7. An example of a feudal lord:
 - A. a bank president
 - B. a missionary
 - C. a landowner

8. In the 1600s, European traders:
- A. promoted Confucianism
 - B. cheated on business deals with Vietnamese
 - C. joined together to provide aid for Vietnamese villagers
9. Portuguese wanted to trade this raw material to China in the 1600s:
- A. silk
 - B. iron ore
 - C. bauxite
10. This group led a people's revolution against Vietnamese leaders in the late 1700s:
- A. Tay Sons
 - B. Mongols
 - C. Buddhists
11. The people of this country did not bring Buddhism to Vietnam:
- A. Champa
 - B. China
 - C. Portugal
12. Prehistoric civilization in Vietnam reached its highest level during
- A. the Bronze Age
 - B. the Iron Age
 - C. the Stone Age
13. A martyr is:
- A. one who buys out land from poor peasants
 - B. one who carries gifts to the Chinese emperor
 - C. one who gives his life for his convictions
14. The date of the last Chinese attempt to colonize Vietnam:
- A. 1788 AD
 - B. 1679 AD
 - C. 1428 AD
15. Group which overtook the Macs and led northern Vietnam from 1592-1674
- A. Ly Dynasty
 - B. Nguyens
 - C. Trinh

16. This man declared independence from the French in 1945:
A. Gia Long
B. Ho Chi Minh
C. Ly Bon
17. The T'ang Dynasty ruled in:
A. China
B. Champa
C. Vietnam
18. This leader angered peasants by ordering them to build his Ten-Thousand-Year Tomb in the 1800s:
A. Tu Duc
B. Ho Chi Minh
C. Dinh Bo Linh
19. Wet rice agriculture appeared in this time period:
A. Bronze Age
B. 500,000 BC
C. 3000 BC
20. In the 1600s, war broke out between the:
A. Nguyens and Portuguese
B. Chams and Vietnamese
C. Nguyens and Trinh

KNOW YOUR CHRONOLOGY

Place the following events in the correct order and insert dates for each event.

1. French colonization...Chinese colonization...U.S.-Vietnam War

_____	_____
_____	_____
_____	_____

2. Dong Son civilization...Nam Tien: The Advance Southward...Ming Dynasty in China

_____	_____
_____	_____
_____	_____

3. In China: Ming Dynasty...Victory of Mao Tse Tung... Han Dynasty

_____	_____
_____	_____
_____	_____

4. In Vietnam, in order of appearance in the government: Catholicism...Buddhism...Confucianism

_____	_____
_____	_____
_____	_____

5. Nam Tien: The Advance Southward...final defeat of Champa... official division of Vietnam into north and south

_____	_____
_____	_____
_____	_____

6. Vietnamese Dynasties: Dinh Dynasty...Tay Son Dynasty...
Later Le Dynasty

_____	_____
_____	_____
_____	_____

7. Battle of Dien Bien Phu...Portuguese "discover" Vietnam
for trade...Father Andre dies as a martyr for Catholicism

_____	_____
_____	_____
_____	_____

8. Approximate dates when these periods began: wet rice
agriculture...Bronze Age...Neolithic Age

_____	_____
_____	_____
_____	_____

9. Emperors of the Nguyen Dynasty:
Tu Duc...Minh Mang...Gia Long

_____	_____
_____	_____
_____	_____

10. Vietnam War with United States...Declaration of Independence
by Ho Chi Minh...Viet Minh: Branch of the Indochinese
Communist Party formed

_____	_____
_____	_____
_____	_____

IMPORTANT PEOPLE

Match the name with each person's contribution to history.

- | | |
|-----------------------|---|
| 1. Andre of Quang Nam | A. organized the Viet Minh, a pronationalist front in Vietnam in 1941 |
| 2. Minh Mang | B. Emperor of the Tay Son Dynasty in 1788 |
| 3. Kublai Khan | C. French governor-general who wanted to "modernize" Vietnam in 1897 |
| 4. Ho Chi Minh | D. led first revolt against the Chinese |
| 5. Phan Chu Trinh | E. led a revolt against the Chinese using elephants in the 200s |
| 6. Paul Doumer | F. began the Tonkin Free school movement in 1907 |
| 7. Mao Tse Tung | G. Confucian leader who refused trade agreements with the French |
| 8. Ngo Quyen | H. attacked Hanoi with the Mongols in 1257 |
| 9. Dinh Bo Linh | I. first martyr of Christianity in Vietnam in 1630 |
| 10. Trung sisters | J. first leader of independent Vietnam in 938 |
| 11. Trieu Au | K. first emperor of Vietnam; ends civil wars |
| 12. Quang Trung | L. Communist leader of China who helped the Vietnamese fight the French |

ANSWERS--MATCH THE COLUMNS

- | | |
|----------------------------------|--|
| <u>Q</u> 1. Trung sisters | A. battle marking the end of French colonization |
| <u>P</u> 2. Au Lac Kingdom | B. feeling of patriotism for one's native land |
| <u>S</u> 3. Tonkin | C. famous French missionary |
| <u>B</u> 4. nationalism | D. system where land is controlled in large estates and rented out |
| <u>J</u> 5. Nam Tien | E. Europeans who colonized Vietnam |
| <u>E</u> 6. French | F. establishment of Chinese customs |
| <u>N</u> 7. Patenotre Treaty | G. technique to ward off attack by demolishing ones own village, country |
| <u>F</u> 8. Sinicization | H. native; local |
| <u>T</u> 9. Gia Long | I. seize control of a territory for the purpose of exploiting resources |
| <u>L</u> 10. Catholicism | J. southward advance Vietnamese |
| <u>D</u> 11. feudalism | K. Chinese Mongol of 1200s |
| <u>M</u> 12. Portuguese | L. European religion brought to Vietnam by missionaries |
| <u>G</u> 13. scorched earth | M. first European traders to "discover" Vietnam for trade in the 1500s. |
| <u>K</u> 14. Kublai Khan | N. French gain total control of Vietnam after signing this in 1884 |
| <u>C</u> 15. Alexander de Rhodes | O. bronze age society from prehistoric era |
| <u>H</u> 16. indigenous | P. Vietnamese prehistoric kingdom |
| <u>A</u> 17. Dien Bien Phu | Q. first Vietnamese people to rebel against Chinese colonization |
| <u>R</u> 18. nom | R. indigenous Vietnamese writing system |
| <u>O</u> 19. Dong Son | S. name for Red River Delta in north |
| <u>I</u> 20. annex | T. first Nguyen Emperor in 1800s |

ANSWERS--MULTIPLE CHOICE QUESTIONS

- | | | | |
|------|-------|-------|-------|
| 1. B | 6. C | 11. C | 16. B |
| 2. C | 7. C | 12. A | 17. A |
| 3. B | 8. B | 13. C | 18. A |
| 4. B | 9. A | 14. A | 19. C |
| 5. A | 10. A | 15. C | 20. C |

ANSWERS--KNOW YOUR CHRONOLOGY

1. Chinese colonization (214 BC-938 AD)
French colonization (1874-1954)
Vietnam War (1965-1975)
2. Dong Son Civilization (850-300 BC)
Nam Tien: The Advance Southward (1069-1800s)
Ming Dynasty in China (1368-1644)
3. In China: Han Dynasty (202 BC-220 AD)
Ming Dynasty (1368-1644)
Victory of Mao Tse Tung (1949)
4. Buddhism (200s AD) Confucianism 3rd A.D.-(1428) Catholicism (1516)
5. Nam Tien: The Advance Southward (1069-1800s)
Defeat of Champa (1471)
Division of Vietnam into north and south (1954)
6. Dinh Dynasty (968-980) Later Le Dynasty (1428-1768)
Tay Son Dynasty (1788-1802)
7. Portuguese "discover Vietnam for trade (1516)
Father Andre dies as a martyr for Catholicism (1630)
Battle of Dien Bien Phu (1954)
8. Neolithic Age (8000 BC) Bronze Age (3500 BC)
Wet rice agriculture (3000 BC)
9. Gia Long (1802-1820) Minh Mang (1820-1841) Tu Duc (1848-1883)
10. Viet Minh: Branch of the Indochinese Communist Party formed (1941)
Declaration of Independence by Ho Chi Minh (1945)
Vietnam war with United States (1965-1975)

ANSWERS--IMPORTANT PEOPLE

- | | |
|--------------------------------|---|
| <u>I</u> 1. Andre of Quang Nam | A. organized the Viet Minh, pronational front in Vietnam in 1941 |
| <u>G</u> 2. Minh Mang | B. Emperor of the Tay Son in 1788 |
| <u>H</u> 3. Kublai Khan | C. French governor-general who wanted to "modernize" Vietnam in 1897 |
| <u>A</u> 4. Ho Chi Minh | D. led first revolt against the Chinese |
| <u>E</u> 5. Phan Chu Trinh | E. led a revolt against the Chinese using elephants in the 200s |
| <u>C</u> 6. Paul Doumer | F. began the Tonkin Free school movement in 1907 |
| <u>I</u> 7. Mao Tse Tung | G. Confucian leader who refused trade agreements with the French |
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| <u>K</u> 9. Dinh Bo Linh | I. first martyr of Christianity in Vietnam in 1630 |
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| <u>E</u> 11. Trieu Au | K. first emperor of Vietnam; ends civil wars |
| <u>B</u> 12. Quang Trung | L. Communist leader of China who helped the Vietnamese fight the French |

CHAPTER 1
PREHISTORIC VIETNAM:
The Dawn of Civilization in the Tonkin Delta

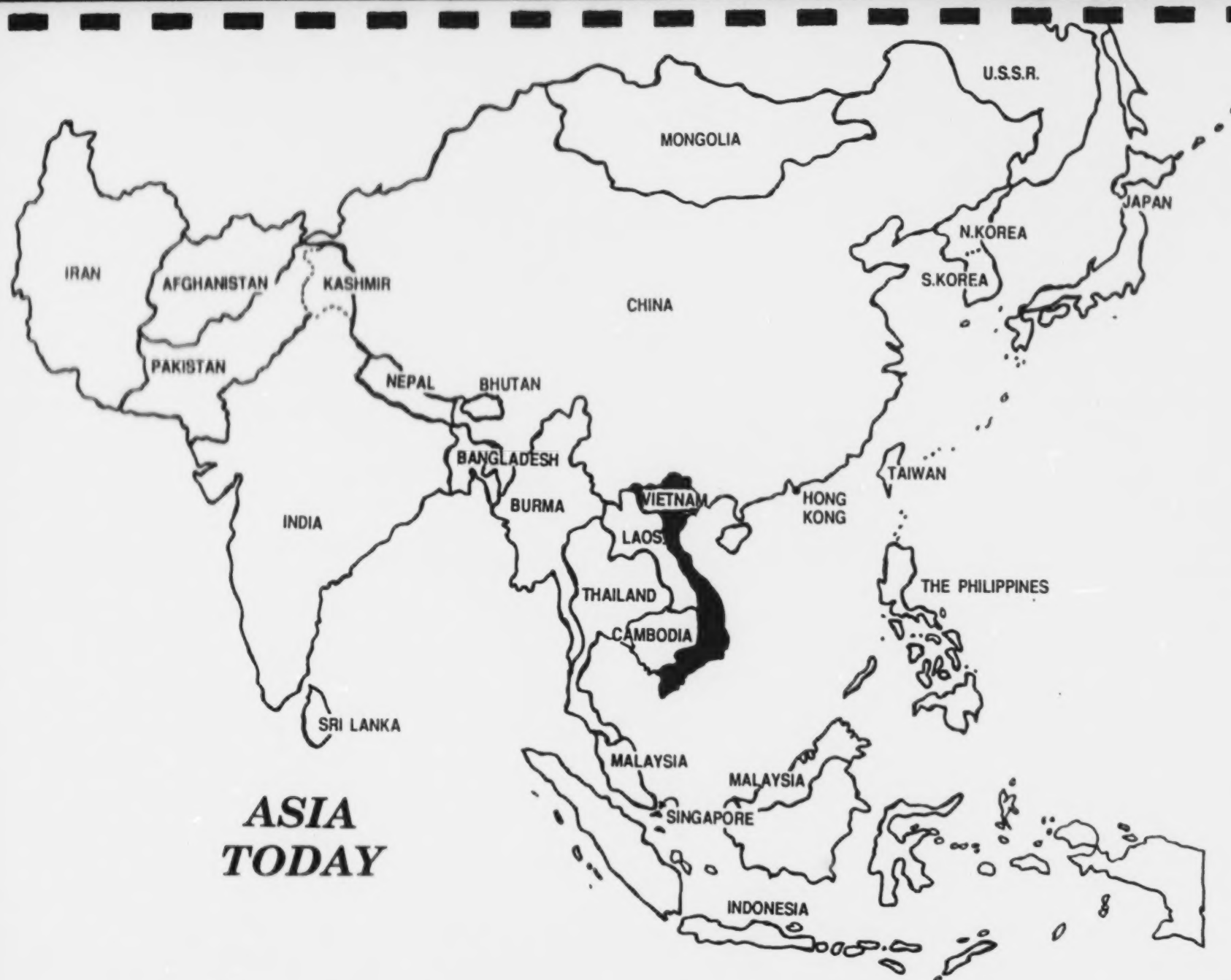
Introduction

Piecing together what happened in prehistoric Vietnam, the period before Chinese colonization when written historical records were first kept, is a complex process. Many sources of information are used--data collected by linguists who study the movement of languages across **Southeast Asia**, remains from societies which have been excavated by archaeologists, historical documents kept by Chinese colonists and travelers, and **origin myths** which are still told today about the beginning of Vietnam and its people.

Even with this collection of information, no one can really be sure what happened during the 20,000 years in which human beings first wandered across the area known today as Southeast Asia and settled in the **Tonkin Delta**, a lowland plains area which includes the **Red River Basin** in northern Vietnam. One reason is that some of the data are contradictory. For example, Chinese travellers and colonists wanted to portray a society which was "barbarian" or less advanced than their own. At the same time, the Chinese claimed that all civilization in the Tonkin Delta had moved down from China in previous centuries. This was widely believed until recently, when archaeologists collected data pointing to the fact that the first settlers were originally of Malay-Indonesian stock.

The Vietnamese first encountered by the Chinese had different customs and a different style of clothing. (For example, **sarongs** were worn by the women and loincloths were worn by the men which prompted early Chinese historians to describe them as "almost naked.") However, this certainly does not mean that the Vietnamese were barbarians. Rather, they had a complex society which had developed over about 4000 years of living in the area. During this time period, new groups entered the area from China, Thailand, and Indonesia, bringing with them new technologies, languages, and religious beliefs.

These cultural elements were probably accepted by the original inhabitants of the Tonkin Delta as needed or desired. Later, during colonization periods when cultural elements were more likely to be forced upon the Vietnamese people, they continued to preserve their own cultural identity as a framework for their lives. The list of contributors to Vietnamese culture includes the Malaysians, Indonesians, Chinese, and later the Europeans and the Americans, all of whom at one time occupied Vietnam for extended periods.



The First Vietnamese

The earliest Vietnamese people are thought to have gradually moved from Indonesia through the Malay Peninsula and Thailand until they settled on the edges of the Red River in the Tonkin Delta.

Archaeologists follow a path of stone tools from the Early **Pleistocene Age** (600,000-12,000 BC), across Java, Malaysia, Thailand and north to Burma. These stone tools are thought to be the first human tools used in Southeast Asia. Archaeologists believe that at this time the Himalayas, a chain of mountains in northern Burma and China, created an icy barrier which isolated the people of Southeast Asia.

During the **Ice Age**, (12,000-8000 BC) the extreme northern and southern parts of the earth froze into giant **glaciers** and icebergs, while at the equator temperatures did not fall below freezing. Due to the formation of icebergs in the far north, the ocean levels around the equator dropped significantly. This resulted in the exposure of the shallow areas surrounding the coasts and islands of Southeast Asia which today is known as the **Sunda Shelf**.

It is generally thought that the exposed Sunda Shelf looked like a giant salt plain, and that perhaps people ventured out across this area to settle on other coasts or islands. Later, when the glaciers melted, the Sunda Shelf was again immersed in water. Because it is a relatively shallow body of water, it has always provided a safe area for traders and travelers in small boats to pass safely without the threat of high or choppy seas.

- 2
- ▨ denotes deep ocean basins
 - denotes possible land masses during the Ice Age

SUNDA SHELF



In this way, the geography of the area has had a lot to do with the way in which cultures developed. As the map indicates, outside the Sunda Shelf are some deep ocean basins which were not often crossed until heavier and wider European vessels were able to traverse these deep and sometimes dangerous seas.

As the glaciers melted and the seas near these coasts rose, traders and other travelers who wanted to migrate to other areas, or perhaps to proselytize religion, used boats as transport. For the next 4000 years, until 8000 BC, people also moved across the mainland of Southeast Asia towards the Tonkin Delta, some stopping and settling along the way. Eventually, the descendants of these migratory peoples entered the **Neolithic Age** (from around 8000-800 BC), when humans started to use simple stone tools. In the Early Neolithic Period (8000-2500 BC), those who arrived to settle along Vietnam's northern coasts were probably **negritos**, or short, dark curly-haired people who, according to one theory, came south from China. Remains of these people and their culture have been found in the **Hoa Binh Caves** along the Red River and in the Tonkin Delta.

In the Middle Neolithic Period (2500-2000 BC), more people appeared in the area of present-day Vietnam and settled at another location called **Bac Son**, which is in a central area of the Tonkin Delta. These people were probably somewhat taller and lighter skinned than the negritos from Hoa Binh and were skilled in the art of basketry as well as the manufacturing and use of polished double-edged stone tools.

In the Later Neolithic Period (2000-800 BC), a variety of

tools were used, including bone needles, weights for weaving and fishing, and simple spinning wheels. Remains of their boat-building technology have also been found. During this time, the people were able to support themselves sufficiently by producing two crops of rice per year. Their success in producing rice can be attributed to the ideal climate in the Tonkin Delta; hot sun and the right amount of rain result in a year-round humid environment.

In other parts of Southeast Asia from about 6800 BC, people had been growing peas, beans, almonds, peppers and cucumbers to support their diets. It is probable that some of these crops were also grown in Vietnam. This indicates to historians that in the early period of Vietnamese history the people had a healthy, balanced diet of meat, fish, rice, grains, fruits, and vegetables, and they probably led a stable lifestyle--as long as there was no negative outside interference.

Some Early Vietnamese Groups

Sometime after the advent of the societies found at Hoa Binh and Bac Son, another group of people developed a culture at **Quynh-van (Nghe-an)** where an aspect of their religion was manifested in large mounds of mollusk shells which had been collected from the Red River Delta. Bodies had been buried under these piles of shells in a seated position with bent knees--the same position of many buried bodies found throughout Indonesia and the Philippines. This signifies to archaeologists that these early people had an

advanced society based on fishing and that their religion was oriented toward the sea.

At a location further south of the Tonkin Delta, in the central region of Vietnam's coast, remains of another culture have been found at Sa Huynh. This culture existed from about 4000-1000 BC. Tools, ornamental beads, and funerary jars have also been found at these archaeological sites. These jars were usually located at the water's edge and probably signified a dead person's journey out to sea.

Throughout Southeast Asia, the Neolithic Period can be considered the period in which organized societies developed. During this period the Vietnamese people spread across a large area from the foothills of northern Vietnam's western **cordillera** to the eastern coast. It is thought that they lived in small communities with groups of extended families living in a simple communal way. The growing of rice, their staple food, had developed into two distinct methods--**shifting cultivation**, done on a dry field, usually in upland areas, and wet rice cultivation, which involved the construction of dikes around rivers that collected water into knee-deep ponds in which the rice was grown. Both methods are still used today.

Shifting Cultivation and Wet Rice Agriculture

Dry rice agriculture involves the cooperation of a small group of people, usually an extended family, which works together to cut down an area of forest. After one to two months the newly

cut trees and underbrush have dried and are burned. Shifting cultivators then plant the seeds in the fertile soil-ash mix. In Vietnam the forest is cut down just after the rainy season, and planting takes place at the start of the next rains. Most shifting agriculturalists grow a variety of grains which have different growing periods--maize, for example, takes only a few months to mature while rice may take six to eight months. During this period the fields must be guarded against rats and birds.

Because dry rice agriculture quickly depletes the nutrients in the topsoil, shifting cultivators must move every two to three years to a new area, hence the name shifting cultivation. The same cultivators usually return to a plot of land after about 10 years, when the forest has had the opportunity to grow up again.

Today, shifting cultivation is still practiced by groups in the highlands of Vietnam who avoided Chinese and French colonization and who, in many cases, live close to the way they did hundreds of years ago.

Wet rice agriculture demands a high level of group cooperation, usually involving more than one extended family. Here, rice is grown in **paddies**, the knee-deep ponds that are edged by dikes. These dikes depend upon a high level of labor and maintenance and since each pond feeds into another, families and small groups must work together to insure that the water flows correctly. In prehistoric times, the people in the Tonkin Delta relied upon the flooding of the Red River and other rivers each year to fill the paddies with fresh water that contained important minerals as well as small aquatic animals which fed nutrients into

the ponds. In most places today the water is fed into the paddies by a more elaborate system of irrigation ditches and canals, which control the flooding of the river.

Dong Son Civilization

This brings us to the period of Vietnam's "highest" prehistoric civilization when the inhabitants of the Tonkin Delta reached the **Bronze Age**. How the people along Vietnam's northern coasts learned the technology of forging bronze is unknown. Many researchers believe it was introduced from China.

The people of **Thanh Hoa** used bronze to make large ritualistic drums known as the Dong Son drums. The Dong Son people lived from about 800-200 BC and their drums tell about their lives and religious beliefs. Three-dimensional carvings, carvings in **bas-relief**, and etchings on the drums show people farming, doing daily chores such as pounding rice, walking with spears, building boats and riding in them, and playing trumpet-like instruments. Dong Son drums also portray houses built on bamboo poles or stilts in the same architectural style as they are built today in Vietnam and throughout Southeast Asia. Animals depicted on the drums include frogs, sea birds, and deer. Archaeologists believe that the frogs and sea birds symbolized some of the people's religious beliefs pertaining to the worship of all the natural elements which surrounded them. They gave special attention to the sun and the water (the rain, the river, and the ocean) which could be either beneficial or detrimental to

PREHISTORIC SITES IN VIETNAM



their existence. Another aspect of the Dong Son religion which interests archaeologists is their method of burying the dead. In some cases this involved the building of brick tombs with three separate compartments. Some held gold, some silver, and some iron. Because only a few select individuals were buried in the elaborate tombs, archaeologists and historians believe that the Dong Son society probably developed from small communal groups into a society ruled by an **aristocracy** or monarchy.

This aristocratic or **feudalistic society** was one in which a ruling family, or group of families, gained its wealth through the labor of the working people or peasants. The peasants were usually heavily taxed but in return were guaranteed protection by the aristocracy in case of war or natural disaster. While a feudalistic relationship had obvious benefits for the aristocracy, the relationship between the king and his people also had religious overtones. The people generally believed that the system had been established by the gods long before they were born. The king or queen was considered as separate from the ordinary mortals, a medium between the peasants and the spirit world.

As the culture developed in the Tonkin Delta and southward along the coast, the people began to practice the arts of making pottery and weaving cloth. By this time, warfare between tribes, as well as with outsiders, had become more sophisticated. Warfare is depicted on the Dong Son drums by dancing men in feather headdresses holding spears.

Some Dong Son-like drums are still used by the **Muong** people,

a highland group which is found in Vietnam's western cordillera. Others have been unearthed in southern China and Indonesia. Most of the drums made and used around the Red River were probably destroyed when the Chinese filtered into the area around 300 BC and finally imposed colonization on the people of the Tonkin Delta.

Prehistoric Mythology

The movement and changing cultures of early Vietnam are explained through myths which give historians insight into what might have happened in the Dong Son era. The most well-known origin myth says the first Vietnamese people originated from the marriage of a dragon father and a fairy mother who had 100 sons. Because the dragon was a water creature and the fairy was a land creature, they decided they could no longer stay together. The fairy mother took 50 sons to the highlands, and the dragon father took 50 sons to the coast. One of the sons who went with the dragon father became the founder of the **Hung Dynasty** which is thought to have existed from as early as 2769 BC until 100 AD.

The 50 sons who went to the coast are considered to be the people of the **Lac Kingdom**. According to historians and archaeologists, the Lac people were coastal people who had developed a sophisticated agricultural society from as early as 1500 BC. The Hungs, as depicted in the mythology, were mountain people who are believed to have had a reciprocal agreement with the Lac Kingdom so that the Hungs protected the Lacs from

aggressive mountain groups in return for rice and other crops grown on the coastal plains of the Red River.

These mythological stories, which in many cases can be matched with archaeological remains, tell of the joining of fire and water, or the earth people and the water people. The joining of these two elements has both historical and religious meaning. Many historians believe that the original people of Vietnam came both overland and across the water bringing different cultures, languages, and types of people together in the Tonkin Delta.

Some historians believe that the water god of the Dong Son people was the frog, which might explain the many frogs found on the Dong Son drums and might indicate that the first Dong Son people arrived in Vietnam by sea. Later this symbol was changed to the dragon following Chinese mythology. These origin myths were not written down by the Vietnamese people until about the 13th century AD, long after the Vietnamese had been colonized by the Chinese.

Origin myths also show how the early Vietnamese people saw themselves in terms of their environment. Since water and sun were the most important elements of nature, they were incorporated into their mythology in a way which gave the people and the elements a common origin. Much of early Vietnamese religion involved nature and human relationships with their surroundings. The early Vietnamese people compared the soil, the water, and the sun to God. In these elements there was energy which benefitted the people and the greater power to help or to destroy. At times this power was compared to that of a child who may cause great

destruction without even realizing it.

In the earliest times people believed in ghosts and spirits which were thought to dwell in every tree, stone, mountain, cloud, stream, and animal. Rocks and mountains were thought to be able to multiply. These spirits were said to be the wandering souls of the dead--the ancestors of the people who had settled nearby. This type of religion is known as an **ancestor cult**.

Because the ancestor spirits were the medium between living people and the greater forces of nature, they had to be honored in rituals and sacrifices in order to maintain harmony between the elements, the spirits, the ancestors, and the people. Later, as the Vietnamese people were converted to **Buddhism, Taoism**, and then **Confucianism** by the Chinese, most villagers maintained these original beliefs--especially those involving ancestor cults--and incorporated them into the new religions. This is an example of "creative borrowing" by a people while their own culture remains a strong underlying force.

Cultural and Historical Influences From The South: Champa

Vietnam today is characterized by two major river deltas, the **Red River Delta** in the north and the **Mekong River Delta** in the south. In prehistoric times a kingdom formed along the coasts north of the Mekong River Delta. It was composed of Malayo-Polynesian people and was highly influenced by Indian and Indonesian traders and religious people. This area developed into the kingdom of **Champa** which was similar to other **Hindu-Buddhist**

civilizations which were being formed in Indonesia, Burma, Thailand, and Cambodia.

Champa did not become an established kingdom until 192 AD after which time it became quite advanced with walled cities, books and archives, palaces, and monuments, many of which were built by slaves. Residents of Champa were able to grow two crops of rice per year with a sophisticated system of irrigation which was overseen by a water chief, someone selected to monitor the irrigation ditches and canals.

While some cities in Champa remained centers of religion and trade, this kingdom was mostly made up of small territories in river valleys and on coastal plains, each with a local ruler who was seen by his subjects as a representative of the gods. The height of Cham civilization occurred during the 6th to 8th centuries. At this time, much trading occurred between the **Chams** and the highlanders who needed salt as well as with coastal villages in Vietnam and with China. Important trade items included elephant and rhinoceros tusks, cardamom, bee wax, aromatic woods and **betel nut**. However, when times were not going well in the small coastal city-states, the people turned to looting and pirating in other coastal towns of Champa and Vietnam. After centuries of these pirate raids, the Vietnamese began to fight back and eventually conquered Champa, but not before many aspects of Cham society were incorporated into the societies of Vietnam.

Cultural and Historical Influences From The North: China

Before the Chinese actually colonized Vietnam, groups from southern China began to move into the Tonkin Delta in order to start new lives after being forced to leave their homelands. Thus, around the 3rd century BC, changes in China began to heavily influence the Dong Son culture which was thriving in Vietnam. One important series of changes occurred along the Yangtze River in southern China. According to historians, in 333 BC, three cultures, the **Shu**, the **Ch'u**, and the **Yueh** began to fight among themselves, causing the Yueh to move south in small scattered kingdoms. At the same time, the central power of northern China, the **Ch'in Dynasty**, began to split so that a large number of princes and members of the aristocracy also moved south to start their own small kingdoms.

The people of the Red River civilizations, also known as Lac society, began to feel the effects of these newcomers who gradually moved into their homelands. Many historians believe that it was not difficult for the Yueh to be incorporated into Lac society. However, the Lac lords began to fight with the Ch'in princes. While they were involved in this fighting, another group from the northwest, the Thuc (who had once been the Shu of the Yangtze River) took advantage of weakness in the area and asserted their authority. The legendary king of the Thuc family, **An Duong** led attacks in 214 BC, created a capital in the city of **Co Loa**, and built a famous **citadel**, the remains of which can still be seen today.

An Duong's arrival explains the origins of the legendary Au Lac kingdom which is usually associated with the height of Dong Son civilization. The Ou or Au people had also arrived in the area of the Red River along with the Yueh people, and King An Duong's reign in the area united these many different groups under the name of **Au Lac**.

What is clear to historians about these last three centuries BC is the amount of rapid change which occurred, much of which is depicted on the Dong Son drums. It was usually members of the aristocracy of various groups who streamed into the area of the Red River. They attempted to live the lives to which they had been accustomed, bringing technology, food, and other customs with them to Vietnam. In addition, the newcomers wanted power of their own. After An Duong united various groups in the area, more deposed leaders of the Ch'in Dynasty (which was now losing to the emerging **Han Dynasty** in China) arrived in the area. One Ch'in leader, Chao T'o, defeated An Duong and divided the area of the Tonkin Delta into two prefects, Giao Chi and Cuu Chan in 111 BC. The Lac lords, or leaders of the Au Lac kingdom, retained their power for a while. However, this marked the end of life as the Au Lacs or Dong Son people knew it, and the beginning of the long period of Chinese colonization.

Chinese people and influence gradually filtered into the area and created lasting changes for the people considered today as members of the original Vietnamese society. Exactly what life was like for these people can only be known through the piecing together of myths, elements of language, and archaeological re-

mains. Because Chinese colonization lasted for about 1000 years, knowledge of the early society is extremely important to the Vietnamese people of today who are interested in their heritage. Until recently, the Chinese had claimed that all of Vietnamese culture and indeed, the Vietnamese people had arrived from China. As more recent data indicates, the people of the Red River Delta came overland from the west and across the water from the east, rather than from the north." Even though the original Vietnamese culture developed from a number of merging cultures in the area of the Red River, it is the Dong Son or Au Lac civilization which marks the beginning of the Vietnamese civilization which continues to thrive today.

MAP EXERCISES

Directions: Use the maps and accompanying text in this chapter as references. Then, on the two maps which follow, locate the areas indicated below.

MAP #1: Prehistoric Sites in Vietnam

1. Label the Red River and Black River.
2. Draw a circle around the Tonkin Delta area.
3. Put an "x" where remains of negritos have been found in Vietnam and name this area.
4. Put stars in the areas where remains of Bronze Age civilization has been found and name this culture.
5. Locate sites where shell mounds have been found and name the area in which these people originated.
6. Indicate with stripes the approximate area off the coast of Vietnam which was possibly a land mass during the Ice Age.
7. Indicate with dots the approximate area off the coast of Vietnam which is part of the Sunda Shelf.

MAP #2: Vietnam and Surrounding Areas

8. Label all the countries outlined on the map.
9. Indicate with stripes which countries are part of Southeast Asia.
10. Label the capitals of the countries of Southeast Asia, using arrows if necessary.
11. Color in the approximate area of the Sunda Shelf.
12. Draw lines indicating possible migration routes of early people across mainland areas of Asia.





MAP #6b

GLOSSARY

ancestor cult	a belief or custom in which the spirits of the ancestors were considered to roam the land where their remaining family lives. Ancestors were frequently honored and appeased with food and gifts at celebrations, as they are thought to retain power over the living.
aristocracy	government by a privileged class or an elite through birth; any class which justifies itself as occupying a position above the rest of the community
bas-relief	sculptures with figures projecting only slightly from the surface; low relief
betelnut	a nut from the areca palm which is husked, boiled, and dried, then wrapped in a leaf from the betel pepper plant and chewed, making the mouth red and producing a mild stimulation
Bronze Age	from about 3500 BC to 200 BC; an era of human development when people began to use bronze, an alloy made from copper and tin. In Vietnam, Bronze Age peoples made the Dong Son drums.
citadel	a fortress which commands a city and acts as a defense to the outside
cordillera	an extensive chain of mountains
dry rice agriculture	(see shifting cultivation)
feudalistic society	a system of political organization having as its basis the relation of lord to vassal with all land held in fee and as chief characteristics homage, the service of tenants under arms and in court, wardship, and forfeiture.
glacier	a large body of ice which expands, moves, and spreads, carrying and pushing debris along its path
Ice Age	period when northern and southern parts of the globe were frozen into glaciers while ocean levels dropped around the equator (12,000-8000 BC)

negritos	a group of short, dark-skinned, curly-haired people who lived in many different areas of Southeast Asia, including the Tonkin Delta during the Early Neolithic Period
Neolithic Age	latter part of the stone age; in Vietnam, period when stone and more advanced tools were used and societies were first being formed (8000-800 BC)
origin myths	stories passed down through generations which explain a society's understanding of nature, the meaning of the universe, and humanity
paddies	knee-deep ponds separated by dikes where rice is grown
Pleistocene Age	period in time between one million years ago and about ten thousand years ago when the earth and animal life were developing
sarong	clothing worn by both men and women in parts of Southeast Asia; a wide piece of cloth wrapped around the waist which falls past the knees, usually of special design
shifting cultivation	method of agriculture where the foliage on a piece of land is burned and rice and other crops are planted in the fertile ash-soil; method usually utilized by small groups who move every two or three years so the indigenous foliage can grow again
topsoil .	top layer of soil which contains valuable nutrients
wet rice agriculture	rice-growing which usually occurs near rivers or in swampy environments; rice is planted in paddies filled through complex irrigation systems which involve careful maintenance of canals, ditches, and dikes

IMPORTANT PEOPLE AND PLACES

An Duong	first king of the newly merged Au Lac kingdom in 214 BC who built a famous citadel at Co Loa
Au Lac	kingdom of Vietnamese mythology which was probably a Dong Son society
Bac Son	archaeological site where remains of the Middle Neolithic Period of Vietnam were found
Champa	Hindu-Buddhist kingdom south of Vietnam which was formed in 192 AD and reached its peak of civilization in the 6th-8th centuries
Chams	people of Champa
Ch'u	a group from the Yangtze River area in Southern China who defeated another group, the Yueh, pushing them south into the Tonkin Delta
Co Loa	early city from Au Lac times where famous citadel was built by An Duong
Han Dynasty	Chinese Dynasty from 202 BC-220 AD
Hoa Binh Caves	archaeological site along the Red River where remains from negritos of the early Neolithic Period have been found
Hung Dynasty	legendary early Vietnamese dynasty; probably from about 2769 BC to about 258 BC
Lac Kingdom	mythological kingdom which may be the same as the Hung kingdom
Muong people	indigenous people of mountainous areas of Vietnam who were not affected by Chinese and French colonization
Quynh Luu	archaeological site along the Red River where shell mounds were found under which bodies were buried in an upright seated position
Red River Basin	river basin in the Tonkin Delta; site of many prehistoric archaeological remains

Sa Huynh	archaeological site from 4000-1000 BC south of the Tonkin Delta where shell mounds, tools, funerary jars, and ornamental beads were found
Shu	a group from the Yangtze River area in southern China who were defeated by the Ch'u and moved south starting the Thuc kingdom
Southeast Asia	area south of China and east of India which today is comprised of these countries: Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Thailand, and Vietnam
Sunda Shelf	geographical area in seas surrounding parts of Southeast Asia which is characterized by relatively shallow and calm waters
Tonkin Delta	area where the Red and other rivers meet the ocean
Yueh	group of people from Southern China who moved into Lac territory



MATCH THE COLUMNS--PREHISTORIC CIVILIZATION

- | | |
|-----------------------------|--|
| ___ 1. Dong Son drums | A. period when glaciers formed and ocean levels dropped |
| ___ 2. wet rice agriculture | B. area where negritos lived and used stone tools in prehistoric times |
| ___ 3. millennium | C. country to the north of Vietnam |
| ___ 4. highland groups | D. society in which wealthy families live off work of peasants |
| ___ 5. An Duong | E. king associated with the Co Loa citadel |
| ___ 6. glacier | F. developed with Bronze Age civilization |
| ___ 7. Hoa Binh Caves | G. people who avoided French and Chinese colonization |
| ___ 8. Ice Age | H. when kingdom of Champa was formed |
| ___ 9. Sunda Shelf | I. makes teeth red when chewed |
| ___ 10. Bronze Age | J. site of early Vietnamese civilizations |
| ___ 11. Champa | K. Hindu-Buddhist kingdom south of Vietnam |
| ___ 12. sarong | L. remnants of Bronze Age civilization |
| ___ 13. Red River | M. period of 1000 years |
| ___ 14. China | N. piece of material wrapped around waist |
| ___ 15. Neolithic | O. fortress |
| ___ 16. aristocracy | P. shallow ocean area near Southeast Asia |
| ___ 17. citadel | Q. age of Dong Son civilization |
| ___ 18. 192 AD | R. legendary civilization in 2769 BC |
| ___ 19. Hung Dynasty | S. giant, moving ice formation |
| ___ 20. betel nut | T. era when stone tools were first used |

MULTIPLE CHOICE QUESTIONS--PREHISTORIC CIVILIZATIONS

Circle the letter of the correct answer.

1. Early Chinese historians who encountered the Vietnamese of prehistoric times described them as
 - A. barbarians who were almost naked.
 - B. shorter than Chinese people.
 - C. having high technological and artistic skill.
2. This is not depicted on the Dong Son drums:
 - A. warfare
 - B. kings of the Han Dynasty
 - C. frogs
3. This legendary kingdom was thought to be the same as the civilization known as Dong Son:
 - A. Hung
 - B. Lac
 - C. Au Lac
4. The Dong Son civilization took place during Vietnam's
 - A. Ice Age.
 - B. Bronze Age.
 - C. Pleistocene Age.
5. This group of people did not migrate into Vietnam's Tonkin Delta:
 - A. the Chams
 - B. the Yueh
 - C. members of the Ch'in Dynasty
6. During the Pleistocene Age,
 - A. civilizations occurred down the eastern coast of Vietnam.
 - B. people travelled across Southeast Asia and settled in Vietnam.
 - C. glaciers froze and caused ocean levels to drop.
7. In the prehistoric sites discovered at Sa Huynh, people were buried
 - A. under mollusk-shell heaps.
 - B. in coffins.
 - C. in funerary jars.

8. Which came first?
A. Later Neolithic Age
B. Bronze Age
C. Pleistocene Age
9. This is not part of the shifting cultivation process:
A. burning the fields as a way of clearing them
B. maintaining irrigation dikes in the paddies
C. moving to a new area every 2-3 years
10. The power of nature in prehistoric Vietnam was sometimes compared with
A. that of a child who might cause great destruction without realizing it.
B. that of a dragon who held a grudge against the Au Lac people.
C. that of ancestors who were resentful because they were dead.
11. No one can really be sure about what happened in prehistoric Vietnam because
A. all written historical records from that time period were destroyed by floods.
B. the Chinese will not release records of what happened at that time.
C. Chinese colonists wanted to portray the Vietnamese people as less advanced and therefore painted an inaccurate picture.
12. Ocean levels near the equator dropped during the Ice Age because
A. it did not rain for several years.
B. glaciers moved in and deposited silt.
C. glaciers and icebergs formed in the far north.
13. Historians and archaeologists believe that the prehistoric peoples of Southeast Asia
A. had a balanced diet which included meat, fish, rice, grains, fruits and vegetables.
B. did not grow tall because of a lack of protein and other nutrients in their diet.
C. were hunter-gatherers who roamed the countryside in search of berries and water buffalo.

14. This was not the site of a Hindu-Buddhist civilization in prehistoric times:

- A. Indonesia
- B. Champa
- C. China

15. The first stone tools used in Southeast Asia were made during

- a. the Neolithic Age.
- B. the Ice Age.
- C. the Early Pleistocene Age.

FILL IN THE BLANKS--PREHISTORIC CIVILIZATIONS

Fill in the blanks with appropriate words or phrases. In some cases, more than one answer may be appropriate.

1. The type of philosophy which involves the belief that the wandering souls of dead relatives controlled events is known as the _____.
2. Feudalism involves the rule of the society by a(n) _____ which collects its wealth from _____.
3. Origin myths are _____.
4. Some crops which were grown in Southeast Asia as early as 6800 BC include: _____.
5. An ideal climate for early residents of the Tonkin Delta made them successful farmers. This climate is characterized by: _____.
6. The Tonkin Delta is an area where the _____ River meets the _____ Sea.
7. The Neolithic Period in Vietnam resulted in the evolution of prehistoric peoples from their use of _____ tools in 8,000 BC to the use of _____, _____, and _____ by 800 BC.

8. Ponds which are divided by dikes where rice is grown in Vietnam are known as _____.
9. Life was depicted on the Dong Son drums by means of _____.
10. Warfare was depicted on the Dong Son drums by _____.
11. The _____ people of Vietnam live in the highlands of Vietnam and sometimes still use _____.
12. According to Vietnamese origin myths, people originated from a marriage between a _____ father and a _____ mother.
13. The Chinese colonized Vietnam for about _____ years.
14. People who practice shifting cultivation or dry rice agriculture must move every 2-3 years because _____.
15. It is thought that during the Ice Age, the Sunda Shelf looked like a _____.

GENERAL AND ESSAY QUESTIONS--PREHISTORIC CIVILIZATION

1. List at least five aspects of life which were depicted on the Dong Son drums:

2. Explain how origin myths were closely related to the way of life for the prehistoric people of Vietnam:

3. Give the major reasons for the migration of people throughout Vietnam and Southern China in the last centuries BC and the first centuries AD.

4. Explain three differences between wet and dry rice agriculture.

5. List at least three different types of people who probably migrated into Vietnam. _____

ANSWERS--MATCH THE COLUMNS--PREHISTORIC

- | | |
|----------------------------------|--|
| <u>L</u> 1. Dong Son drums | A. period when glaciers formed and ocean levels dropped |
| <u>F</u> 2. wet rice agriculture | B. area where negritos lived and used stone tools in prehistoric times |
| <u>M</u> 3. millennium | C. country to the north of Vietnam |
| <u>G</u> 4. highland groups | D. society in which wealthy families live off work of peasants |
| <u>E</u> 5. An Duong | E. king associated with the Co Loa citadel |
| <u>S</u> 6. glacier | F. developed with Bronze Age civilization |
| <u>B</u> 7. Hoa Binh Caves | G. people who avoided French and Chinese colonization |
| <u>A</u> 8. Ice Age | H. when kingdom of Champa was formed |
| <u>P</u> 9. Sunda Shelf | I. makes teeth red when chewed |
| <u>O</u> 10. Bronze Age | J. site of early Vietnamese civilizations |
| <u>K</u> 11. Champa | K. Hindu-Buddhist kingdom south of Vietnam |
| <u>N</u> 12. sarong | L. remnants of Bronze Age civilization |
| <u>J</u> 13. Red River | M. period of 1000 years |
| <u>C</u> 14. China | N. piece of material wrapped around waist |
| <u>T</u> 15. Neolithic | O. fortress |
| <u>D</u> 16. aristocracy | P. shallow ocean area near Southeast Asia |
| <u>Q</u> 17. citadel | Q. age of Dong Son civilization |
| <u>H</u> 18. 192 AD | R. legendary civilization in 2769 BC |
| <u>R</u> 19. Hung Dynasty | S. giant, moving ice formation |
| <u>I</u> 20. betelnut | T. era when stone tools were first used |

ANSWERS--MULTIPLE CHOICE QUESTIONS--PREHISTORIC

- | | | | | |
|------|------|------|-------|-------|
| 1. A | 4. B | 7. A | 10. A | 13. A |
| 2. B | 5. A | 8. C | 11. C | 14. C |
| 3. C | 6. B | 9. B | 12. C | 15. A |

ANSWERS--FILL IN THE BLANKS--PREHISTORIC

1. The type of religion which involves the belief that the wandering souls of dead relatives controlled events is known as the ancestor cult.
2. Feudalism involves the rule of the society by a(n) ruling class/ruling family/aristocracy which collects its wealth from peasants/villagers.
3. Origin myths are myths about the creation of society / stories about the origin, beginning of the people, group.
4. Some crops which were grown in Southeast Asia as early as 6800 BC include: peas, almonds, beans, peppers, cucumbers.
5. An ideal climate for early residents of the Tonkin Delta made them successful farmers. This climate was characterized by: plenty of sun, humid environment, plenty of rain.
6. The Tonkin Delta is an area where the Red River meets the South China Sea.
7. The Neolithic Period in Vietnam resulted in the evolution of prehistoric peoples from their use of stone tools in 8,000 BC to the use of bone needles, weights for weaving and fishing and simple spinning wheels by 800 BC.
8. Ponds which are divided by dikes where rice is grown in Vietnam are known as paddies.
9. Life was depicted on the Dong Son drums by means of etchings in bas relief.
10. Warfare was depicted on the Dong Son drums by dancing men in feather headdresses holding spears.
11. The Muong people of Vietnam live in the highlands of Vietnam and sometimes still use Dong Son drums.
12. According to Vietnamese origin myths, people originated from a marriage between a dragon father and a fairy mother.
13. The Chinese colonized Vietnam for about 1000 years.
14. People who practice shifting cultivation or dry rice agriculture must move every 2-3 years because dry rice agriculture quickly depletes the nutrients in the topsoil of the land.
15. It is thought that during the Ice Age, the Sunda Shelf looked like a giant salt plain.

ANSWERS--GENERAL AND ESSAY QUESTIONS--PREHISTORIC

1. List at least five aspects of life which were depicted on the Dong Son drums:

agriculture, warfare, music (playing instruments, playing the trumpet), boat-building, riding in boats, pounding rice, religion, houses

2. Explain how origin myths were closely related to the way of life for the prehistoric people of Vietnam:

Origin myths show how people saw themselves in terms of their environment because the sun and water, two of the most important elements of nature for the early Vietnamese, are also the two elements from which, according to the myths, the Vietnamese people originated. (Important concepts: earth, fire, and water; people originating from the land and the sea)

3. Give the major reasons for the large amount of movement throughout Vietnam and Southern China in the last centuries BC and the first centuries AD:

Cultures were expanding. The Ch'in Dynasty was having internal troubles. The Han Dynasty was having internal troubles and Han princes wanted to find power bases somewhere else. People needed more land. New technologies developed. Individual leaders wanted more power.

4. Explain three differences between wet and dry rice agriculture:

Wet rice is grown in wet fields, fields of water, paddies. Wet rice agriculture is practiced on lowlands, relies on flooding, is near rivers for easier irrigation, has canals and irrigation ditches, needs a lot of maintenance, requires an organized society, people usually stay in one place.

Dry rice agriculture is also known as shifting cultivation. It is done on dry fields which are first burned. People must move every 2 to 5 years. They usually live in small groups, often in mountainous or upland areas.

5. List at least three different types of people who probably migrated into Vietnam: Chinese, Malaysian, Thai, Austronesian, negrito, Malayo-Polynesian, Cham, Indonesian

CHAPTER 2 CHINESE COLONIZATION

Introduction

In the last 200 years BC, many changes were taking place throughout China, northern Vietnam and indeed, throughout Southeast Asia as groups of people moved, shifted bases of power, and expanded. In China, as the Ch'in Dynasty lost power to the Han Dynasty, deposed members of the military and government began to trickle into Vietnam's Tonkin or Red River Delta. The people who arrived in this area gradually introduced their technology, their language, and their culture, starting the process of **Sinicization** in northern Vietnam which would continue into the 20th century.

Northern Vietnam was officially annexed and colonized in 111 BC by members of the Han Dynasty. China's intent was to impose a form of indirect colonization on the area, which would allow China to prosper from collecting taxes and **tribute** and using human and natural resources. A small but influential group of Chinese colonists settled in the area to oversee these matters, creating a need for the kinds of food, schools, housing, and government which they had enjoyed at home.

The relationship which developed between China and Vietnam eventually went beyond that of colonizer and colonized. Perhaps because they had a common border, or because of the length of the colonial period, the two cultures melded together in Vietnam so that many important elements of Vietnamese culture remained intact while the framework, or civil aspects of society, were borrowed wholly from China. The result was a unique cultural mixture in this Southeast Asian country.

Throughout the years of Chinese colonization, many aspects of Vietnamese life went unchanged, especially in rural areas where villagers were not quick to give up habits like **betelnut** chewing and ancestor worship. This adherence to their own culture led many Vietnamese to carry out repeated uprisings against Chinese rule throughout the 1000 years of colonization. It was not until the 900s, when the T'ang Dynasty was falling, that one of these uprisings was completely successful. By that time, Chinese ways had become so entrenched in Vietnamese culture that many aspects of the new Vietnamese state closely resembled that of their northern neighbor. For the Vietnamese, however, the important thing was that they had finally become a sovereign nation.

The Effects of Early Colonization on the Vietnamese

The first Chinese historians described the Vietnamese people they encountered as barbarian and uncivilized. The Chinese colonists set out to upgrade life in Vietnam according to Chinese standards. This misunderstanding of Vietnamese culture by the Chinese is not unusual when compared to other examples of initial contact between colonists and the people they colonized.

The Chinese felt their actions in imposing their culture and style of living on the Vietnamese were justified because they believed they would be helping the Vietnamese people to attain a higher level of modernity and civilization. Such help was not always beneficial to the colonized people, nor was it the main reason for colonization. In forcing the Vietnamese people to be more like themselves, on the pretext of civilizing them, the Chinese did succeed in making the Vietnamese easier to control.

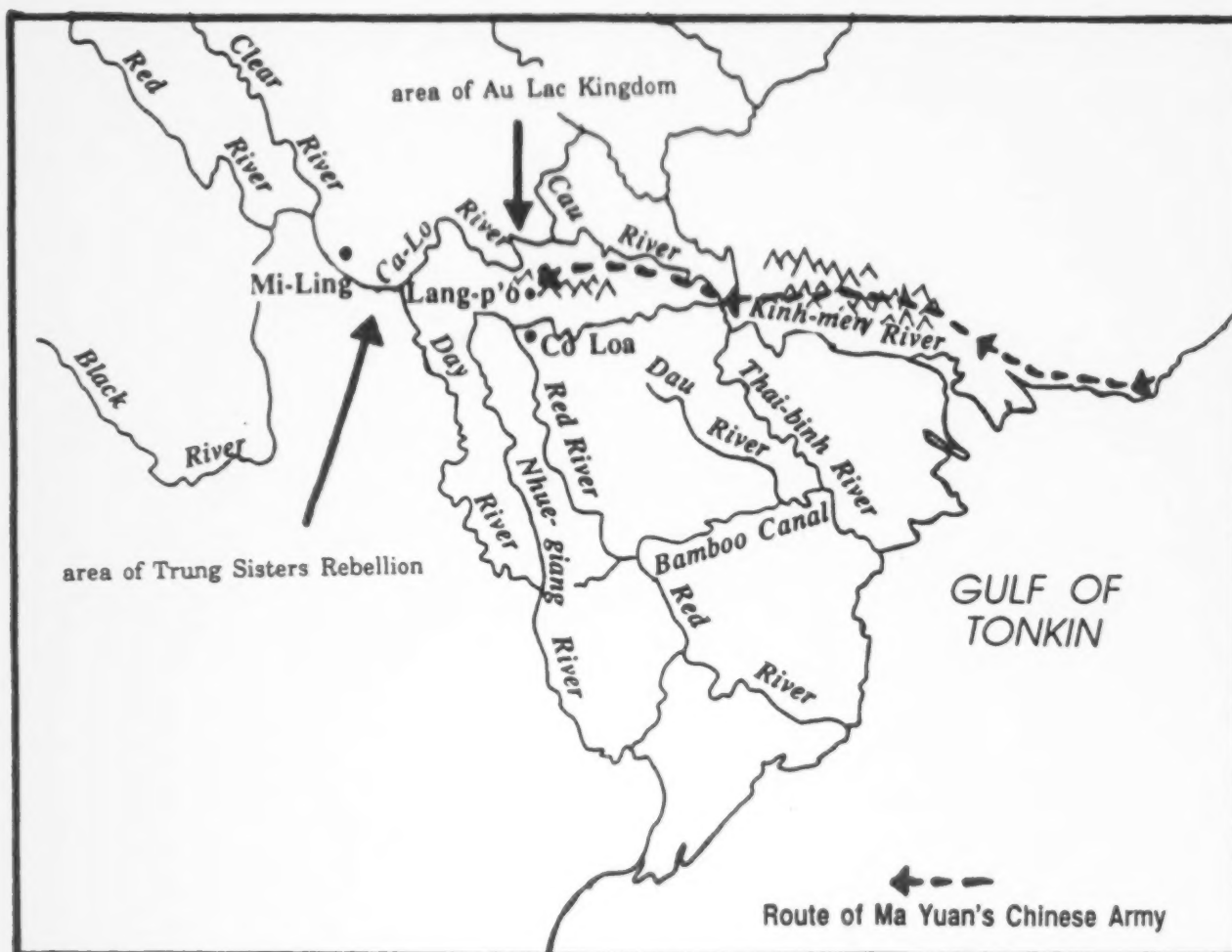
Village life did not change drastically when the Chinese began to appear. At first, the Chinese only established trading centers so they could conduct business from the coast of Vietnam. In about 100 BC two **prefectures**, or administrative districts, **Giao Chi** and **Cuu Chan** were established in the area of the Au Lac Kingdom in the **Tonkin Delta**.

The **aristocracy** of the Au Lac kingdom, the **Lac lords**, initially accepted the Chinese and worked with them. They looked to the Chinese to help them in maintaining power over their own kingdoms. Unfortunately, this resulted in a loss of respect for the Vietnamese lords by their own people. The Vietnamese peasants turned toward their own extended families for protection and a

sense of community. At the same time, matters in China began to have an effect on the Chinese presence in Vietnam. Trouble in the Han Dynasty in 9 AD caused a large migration of Chinese aristocrats into southern China and later into Vietnam.

Around the turn of the millennium and into the first century ad, Chinese people began to arrive in greater numbers. During the period 42-222 AD, there was a massive immigration of scholars, officers, and officials, also known as **mandarins**, who brought their families and personal scribes along with them. All local chiefs were replaced by Chinese mandarins. Some of these mandarins married into the Vietnamese aristocracy, creating what would later become a major force in Vietnam--an educated class of Sino-Vietnamese, or people of mixed Chinese and Vietnamese origin. Chinese immigrants built schools for themselves and imposed changes upon the Vietnamese, beginning the process of Sinicization. Because these immigrants needed food, which the Vietnamese grew for them, methods of agriculture and irrigation were also advanced. Chinese mandarins ordered the construction of major networks of canals, dikes, road ways, and bridges to facilitate the production of rice and the movement of people and natural resources. Gradually the Chinese population of the Tonkin Delta grew, and the two original prefectures were divided into seven, with Chinese **prefects** appointed for each area. At that time, military people from the Han Dynasty were granted land by the Chinese government and began to take up farming in Vietnamese villages.

This was the beginning of discontent on the part of the



TONKIN DELTA AT THE BEGINNING OF CHINESE COLONIZATION

Vietnamese villagers who made up the majority of the population. It would last for the entire period of Chinese colonization, at times erupting into major rebellions. At the beginning of Chinese colonization, many of these villagers found their farm land shrinking as their taxes grew. Eager Chinese immigrants were happy to buy up this land. Other than being self-supportive through wet-rice cultivation, the peasants had virtually no power. These people were usually the first to suffer from poor government leadership and natural disasters, and such suffering often resulted in resentment and uprisings.

Some Aspects of Sinicization

Sinicization, or the introduction of Chinese customs in Vietnamese society, affected such diverse aspects of life as marriage traditions, food, language, religion, style of dress, women's roles and family structure. These changes were gradual but widespread. For example, women, especially in urban areas, gradually stopped wearing sarongs (long pieces of material wrapped around the waist and falling below the knees) and short jackets and instead began to dress in knee-length white tunics over wide-legged black pants. Men also adopted this style of clothing.

One example of how the Vietnamese incorporated Chinese customs into their culture can be seen in marriage customs. By the 1400s, the Chinese influence over the marriage ceremony had resulted in a highly elaborate procedure. According to Chinese custom six rites had to be followed before a wedding: (1) The

groom and his family must send presents to the prospective bride's house. (2) The bride's and groom's names must be matched in terms of their family histories and the rules of **astrology**.

(3) Presents must again be sent back and forth between the families to celebrate the matching of the names. (4) Astrologers must set a proper wedding date which can bring the most luck to the new couple. (5) More presents must be exchanged between families. (6) Finally, the groom must go in person to fetch his bride. Before he could enter her village, the groom had to pay a special marriage tax to the village. As time went on, this fee grew higher and higher, allowing some villages to earn extra money, until formal complaints about this tax were made to officials and registered in the local newspapers.

These elaborate marriage rites were related to another aspect of Sinicization--changes in women's roles. While the role of women in precolonial Vietnam cannot be determined with certainty, many historians believe that, as in other Southeast Asian countries, women were highly respected. It is possible that Vietnamese society was based on a **matrilineal** system, meaning that land and property were owned and controlled by the women in the family, but most people believe that a **bilateral** system existed in which property was owned and inherited by both male and female members of the family.

After Chinese colonization, the role of women changed to such an extent that women lost most of their power. Only men were permitted to enjoy all the rights of inheritance, reflecting China's **patrilineal** system where males inherited the land and

property while the women were almost completely dependent on their brothers, fathers, and husbands for their livelihood. After independence, some inheritance laws were changed back to the bilateral system, but women were still not allowed to hold government positions or to vote in village elections.

Like other Southeast Asian women who had enjoyed more privileged positions in the past, some Vietnamese women maintained an important role in the family and were financial and spiritual advisers to their husbands. In the village, women showed their displeasure with the Chinese ways through folksongs and chants sung at work in the rice fields. These songs and chants became part of the **oral tradition**. Throughout history, some aristocratic women used poetry to express their Vietnamese identity and to speak out about political issues as well as their position in society.

Another important aspect of Sinicization was the linguistic separation of peasants and the upper classes. At the beginning of Chinese colonization, the Vietnamese people spoke a language which did not have a written form. Rather than force villagers to learn the complex written Chinese language, Chinese leaders kept their language for themselves and the courts. Only a few Vietnamese people learned to write Chinese.

Vietnamese villagers continued to speak their native language and to pass down orally their history and folklore, as well as the laws of the village. Later, however, data about the village, such as the laws and the population, were written in Chinese characters by a village scribe, usually the only person in the village who

had knowledge of Chinese characters.

During Chinese colonization, a new written language known as *nom* developed. This was actually spoken Vietnamese written in characters which were similar to Chinese characters. *Nom* included many new Chinese **loanwords**. Chinese remained the language of the courts and the aristocracy throughout colonization and well into Vietnam's independence, while *nom* became more widely used in Vietnamese poetry and other writings as a way to show Vietnamese nationalism and an identity with the peasants who never had the opportunity to learn to speak or write Chinese.

Sinicization of the Vietnamese was not as all-encompassing as the Chinese may have thought. Although many external changes occurred in clothing, language, and government, the Vietnamese people did not easily let go of their values and customs.

While the Vietnamese were indeed Sinicized, it should be noted that the Chinese people who moved to Vietnam also became Vietnamized to some extent. As intermarriage occurred between the Vietnamese and Chinese, cultural cooperation increased. Many leaders of independent Vietnam were of mixed blood, or were third or fourth generation Chinese who had embraced Vietnamese ways and eventually rose up against China on behalf of Vietnam.

The Politics of Chinese Colonization

China originally intended to govern Vietnam by **indirect rule**. Rather than have complete control, the Chinese leaders were primarily interested in increasing the number of their subjects,

VIETNAM DURING CHINESE COLONIZATION



hence gaining wealth through their colony. Being colonized also meant that the Vietnamese were obliged to worship the Emperor of China as the "Son of Heaven." Tribute was to be brought to each local prefect, to the governor of the **province**, as well as to the emperor of China, to prove the subjects' loyalty and reverence. Even after independence, Vietnamese leaders continued to send these gifts of vassalage to the Chinese emperor to guard against Chinese attack and as a matter of pride in their relationship with this large and influential country.

Indirect rule was administered by a group of carefully placed mandarins in subdivisions in the area of the Tonkin Delta. The Tonkin Delta was one of seven commanderies in southern China, each of which was governed by a commander. Within each **commandery** were a number of provinces, each presided over by a governor. Provinces were then broken down into prefectures which were controlled by a prefect and his two assistants, one to help collect taxes and the other to handle military matters.

Though not as intricate or controlled as direct rule in other countries, Chinese rule in Vietnam was always affected by the many political changes which occurred in China throughout the 1000 years of colonization. During the period when the government of China was between dynasties, or was experiencing the clash of a number of major political forces, the Vietnamese people felt a direct effect. For example, at the village level, local leaders took advantage of their new freedom from the watchful eye of China to accumulate vast amounts of wealth and political power for themselves.

As time went by, the Vietnamese people became aware of China's main motivations for colonizing their country. Economically it was very profitable for the Chinese to set up mining projects and collect taxes and valuable natural resources from Vietnamese villages. Village farmers saw rates of taxation increase. People also found themselves hunting elephants and rhinoceroses for their tusks, diving for mother-of-pearl, and gathering sandalwood since local Chinese leaders demanded these valuable products in addition to regular taxes. In addition, villagers were expected to volunteer to work on projects such as building canals and roads.

With their economic base in place, the Chinese began to tap other sources of revenue from Vietnam. Mining, lumbering, and manufacturing began in earnest. Trade between China and other countries, such as India and Indonesia, was conducted at Vietnamese ports, creating lasting changes in these areas. Some people believe that the long-term plan of the Chinese colonizers was to assimilate the small country of Vietnam into their own, thereby expanding their entire coastline southward.

Rebellions and Uprisings: The Trung Sisters

Periodically, peasant revolts and uprisings occurred against individual Chinese prefects who took advantage of indirect rule to claim power over the Vietnamese in the area they governed. This created a situation of extreme hardship for the Vietnamese people under their control and often led to uprisings. Some prefects

were fair; others were greedy. Since they often wielded vast power and were out of range of the supervision of the Chinese government, they could raise taxes and demand more labor, food, and natural resources such as pearls, gold, and fine woods.

In 39 AD, still early in Chinese colonization, an uprising was started by two daughters of a Vietnamese aristocrat. At this early date, Sinicization had not developed greatly; however, the aristocrats of the Au Lac kingdom realized they were losing their power to the Chinese and that their land was, in effect, governed and controlled by outsiders. Adding to these problems was one extremely greedy and selfish Chinese prefect named **Su Ting**, who provoked the Vietnamese throughout the Lac Kingdom. **Trung Trac** and her sister **Trung Nhi**, two daughters of an aristocrat, gathered forces, united the people, and overthrew **Su Ting** and the Chinese government. For three years, they ruled the kingdom. During this time, **Trung Trac** proclaimed herself queen and reestablished the original tax system.

China reacted to these events by amassing a large army under a fierce leader, **Ma Yuan**. Ma's army travelled overland into the area and easily defeated the Trungs. The rule of **Ma Yuan**, who succeeded **Su Ting**, marked the end of gradual Sinicization and heralded the more rapid changes mentioned earlier.

According to Chinese history, the **Trung** sisters were killed by Chinese soldiers, but Vietnamese history contends that, rather than surrender, the women drowned themselves in a river. The **Trung** sisters are still venerated as national heroines, patriots, and nationalists of Vietnam.

In 248 AD, another woman tried unsuccessfully to fight off the Chinese colonizers. **Trieu Au**, with the help of the Chams and their elephants trained in warfare, led a short rebellion. She is reported to have said:

I'd like to ride storms, kill the sharks
in the open sea, drive out the aggressors,
reconquer the country, and never bend my
back to be the **concubine** of any man.

She clearly rebelled not only against Chinese colonization, but also against the changing roles of women in society. Under the Chinese system, it was legal for a Vietnamese man to take a mistress if his wife did not give birth to a satisfactory number of male sons. Concubinage, or the keeping of one or more mistresses or concubines, was a Chinese custom which was adapted by Vietnamese men to the continual chagrin of Vietnamese women, who compared it to **polygamy** (having more than one wife).

After Trieu Au's defeat, the Chinese retaliated by making their rule more stringent and overwhelming than ever.

Ly Bon and Other Revolutionaries

During the 6th century AD, Chinese supervision over Vietnam had relaxed somewhat due to the peaceful nature of the Chinese **Emperor Wu** who was a devout Buddhist and a patron of the arts. His lenience led to high levels of political infighting in China while in Vietnam local Chinese leaders, who no longer worried about supervision from China, were able to accumulate power for themselves. This situation led to attacks on a tyrannical Chinese

governor by **Ly Bon**, a person of Sino-Vietnamese ancestry, who became a revolutionary. For three years, from 542 to 546, Ly Bon was able to defeat the Chinese and establish his own kingdom, even fighting off one Chinese counteroffensive in 543. Ly Bon was defeated in 546 and died in 548, at which time one of his assistants took over and continued to fight using guerilla warfare tactics. This fighting came to an end in 603 when the new Sui Dynasty (589-618) gained control in China and Vietnam. At that time, a new Vietnamese capitol was established in present-day **Hanoi**, then known as **Tong-binh**.

In 618 the T'ang Dynasty gained control of China and of Vietnam, changing the name of the country to **Annam** in 679 ("Pacified South") to reflect its status as a part of southern China. During the T'ang period, a number of individuals tried to revolt against this new and tighter government. In 687, **Ly Tu Tien** and **Dinh Kien** led an insurrection. In 722, **Mai Thuc Loan**, also known as The Black Emperor, attempted to become emperor of Vietnam. With the help of Vietnamese neighbors, the Khmers and Chams, he was able to capture the capitol for a short time. Further rebellions were started by **Phung Hung** during the period from 767 to 791 and **Duong Thanh** in 819-820. These rebellions preceded a period of anarchy which occurred both in China and Vietnam in the 10th century.

New Religions

Starting around 200 AD, Buddhism was introduced into Vietnam both by the people from the Cham kingdom in the south and by the Chinese. Buddhism was the first of three religions introduced into Vietnam from China; later Taoism and Confucianism would also play important roles in both the village life and government.

Before China colonized Vietnam, the people had already established a system of religious beliefs and rituals which dealt with phenomena in nature and the way that human beings lived in their environment. Remarkably, the three religions mentioned above did not change this basic belief system in the village. Rather, these **indigenous** beliefs were incorporated into the unique type of Buddhism that appeared in Vietnam and which was vigorously encouraged in both the villages and the courts of Vietnam during the period of China's T'ang Dynasty. By this time, each village had erected its own shrines and temples for both Buddhist and Taoist priests.

Those who brought Buddhism from China and **Champa** to Vietnam were not high priests, but rather laborers who practiced a type of Buddhism which was popular among village people. This type of Buddhism is known as **Mahayana Buddhism**. It is a more eclectic form of Buddhism which allows for the incorporation of indigenous religious beliefs such as the **ancestor cult**.

In traditional Buddhist worship, people meditate, fast, and give up all material things in the hopes of attaining **nirvana**. Nirvana is the **Pure Land**; it is the concept of nothingness and pure light. Buddhists believe that when a person dies, his or her

soul will be reincarnated (brought back to earth in another form to live again). When a person is able to meditate, fast, and fully understand the concept of nirvana, his or her soul reaches the Pure Land and never again returns to earth.

The concept of nirvana, or nothingness is not easy to understand. How can one think of absolute nothingness? In an attempt to conjure these abstract ideas through symbols and examples in nature, monks have written an abundance of Buddhist poetry. One Buddhist poem from 1117 reads as follows:

Buddha
Whether in visible form or mysterious garb,
Buddha is neither one nor divisible.
If you need to distinguish his aspects,
Think of a lotus blooming in a furnace.

In Mahayana Buddhism, which is somewhat different from traditional Buddhism, it is believed that instead of achieving nirvana, a soul should return to earth out of compassion in order to help others attain higher levels of spirituality. People with these elevated souls are then able to help those average people who do not have time to meditate, pray, and fast the way monks do. Buddhists who are not monks try to follow the tenets of Buddhism; they meditate and pray daily, fast and pray on special holidays. They hope that in the next life they will be reincarnated in a better position to achieve enlightenment or the understanding which leads to nirvana.

Mahayana Buddhists have **bodhisattvas** to provide comfort in times of anxiety and to help develop inner peace and strength. Bodhisattvas are thought to be representative of the way in which Mahayana Buddhism has blended with the traditional religion of

Vietnam. In traditional Vietnamese religion these were the rain spirits-spirits of the soul, of rock formations, of mountains and the sea. These spirits were transformed into Buddhist "saints." In Buddhism, for example, there is a bodddhisattva representing fertility, which is a favorite among young married women, another to bring rain, and other bodddhisattvas which represent compassion, strength of will, and wisdom.

One would not usually pray to a bodddhisattva to acquire a new house or a water buffalo. Rather, meditating and praying to bodddhisattvas help give a person inner security, restraint, compassion, and tolerance for others and/or for difficult times so that life will be more peaceful. Ways of praying to bodddhisattvas, in colorful rituals and with offerings of food and valuables, are very similar to the practices of indigenous Vietnamese religion. Many Buddhist homes have a small shrine in a quiet area where they keep precious objects, perhaps small buddhist sculptures or a glass box with a small statue inside. While praying or meditating, people finger small beads on a string; these beads are known as seeds of enlightenment.

Theravada Buddhism is a more traditional form of Buddhism. There are no bodddhisattvas; temples are less elaborate; and monks have a much more disciplined lifestyle. Those who practice this type of Buddhism concentrate mainly on clearing their minds of all worldly thoughts and reaching the Pure Land rather than praying for such things as rain, fertility or good luck.

Buddhist Monks

For a monk, Buddhism requires a dedication that includes meditation, fasting, and the eventual lack of interest in any material things. Meditation involves concentrating on a specific thought, usually a one-syllable thought called a **mantra**, so that the mind will be cleared of all else, leading the way to tranquil contemplation. Monks often meditate together and chant aloud to the rhythms of percussion instruments. Another form of meditation for monks might be walking around the temple in slow, contemplative steps while chanting. These rituals are thought to help a person find clarity and peace inside his or her own body and mind whether he or she is a religious devotee or a laborer.

A "purified" monk is someone who has devoted his life to studying and practicing Buddhism and has given up his desire for all material things. Buddhists believe that one purified monk in their village will help bring good luck to all villagers. To have a son become a monk brings good fortune to the whole family, and to sponsor the building of a temple or pagoda can bring a family good luck for future generations.

Becoming a monk in Vietnam was quite a serious matter for a family because it meant a son had to cut all ties with his family and village, as well as with the world. Later, during Vietnam's independence, choosing to be a monk became more popular as monks were exempt from all military service and manual labor and did not have to pay any taxes.

The Road to Independence

Because of the political turmoil during the T'ang Dynasty in the 10th century, insurrections and rebellions in Vietnam continued to occur. In 907, the T'ang Dynasty fell, and five dynasties in China vied for control of the central government. While China suffered from anarchy, one local Chinese leader in Vietnam, **Khuc Thua Du**, tried to take control of Vietnam on his own, but he was assassinated in 907.

In 938 **Ngo Quyen**, a powerful Vietnamese leader, was able to declare victory over China. With his smaller but more powerful anti-Chinese army which originated in Giao Chi Province, Ngo Quyen won more and more battles against the pro-Chinese army led by **Liu Kung**. Legends about Ngo Quyen tell how at birth he was bathed in light and had three moles on his back, indicating that he would be a great leader. Using clever tactics, he defeated the Chinese army in 939, proclaimed himself king, and established the capital of Vietnam at **Co Loa**. One story tells how he lured the Chinese **flotilla** into a river estuary where iron-tipped stakes had been planted on the river bottom. At low tide, the Chinese boats were caught on the stakes and destroyed.

At Ngo Quyen's untimely death in 944, anarchy and civil war broke out in Vietnam, but the Chinese army was neither strong enough nor quick enough to retaliate before the gap left by this leader was filled. During the 900 years of independence which followed, the influence of Chinese colonization continued to play an important role in Vietnamese lifestyle and politics. This happened in a way which produced a unique blend of Chinese and

Vietnamese cultures. Because Chinese rule had been indirect, many of the changes, including those in government organization, the creation of prefectures, and language, were external. Life in the village, the growing of rice, and the worshipping of the land and the ancestors remained intact giving the Vietnamese people a continuing feeling of identity and national pride throughout the period of Chinese rule.

MAP EXERCISE

Directions: Use the maps and accompanying text in this chapter as references. Then, on the map which follows, locate the areas indicated below.

1. Label the Black River, Red River, and Clear River on the map.
2. Locate the approximate area of the rebellion led by two famous Vietnamese sisters, and write in their names.
3. Locate and label the approximate area of the rebellion by Ly Bon.
4. Locate and label the approximate area of the rebellion which was started by Trieu Au.
5. Label the areas of the first two prefectures in Vietnam under Chinese colonization.
6. In which prefecture or "commandery" did most early rebellions occur? _____
7. Indicate generally the direction from which Chinese immigrants arrived in Vietnam.
8. Using the maps in this chapter as guides, locate and label two Chinese provinces which border Vietnam.
9. Locate and label the area where the first leader of independent Vietnam won his final battles and write in his name.
10. Locate and label the area of the first capital of independent Vietnam.



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MAP #9a

Chinese Dynasties

202 BC-220 AD	Han Dynasty
220-589 AD	Wei, Jin, and Northern and Southern
589-618	Sui Dynasty
618-907	T'ang Dynasty
907-959	Five Dynasties and Ten Kingdoms



MAP # 10

GLOSSARY

ancestor cult	type of worship in which the spirits of the ancestors were considered to roam the land where their remaining family lives; ancestors were frequently honored and appeased with food and gifts at celebrations, as they are thought to still have power over the living
aristocracy	government by a privileged class or an elite group whose membership is determined by birth; any class which justifies itself as occupying a position above the rest of the community
astrology	the study of the influence of the planets and stars on people and their behavior
betel nut	a nut from the areca palm which is husked, boiled, and dried, wrapped in a leaf from the betel pepper plant, and chewed, making the mouth red and producing a mild stimulation
bilateral	kinship term; system in which both men and women are allowed to own and inherit property
boddhisattva	"saints" of Buddhism who are prayed to for fertility, rain, wisdom, and tolerance, for example
commandery	in Vietnam, large division of land under Chinese colonization overseen by a commander
concubine	a woman who is a mistress of a married man and often has rights in the man's household
flotilla	small fleet, or fleet of small vessels
indigenous	native; local
indirect rule	type of colonization in which only the top levels of government are occupied by the colonizers for the purposes of collecting taxes and royalties of the people while the rest of the citizens of the country are ruled by indigenous people and institutions

loanwords	words borrowed from another language
Mahayana Buddhism	type of Buddhism which is thought to be more directed toward the average working person in which people pray to bodhisattvas, and those who reach nirvana come back to earth out of compassion to help others
mandarins	name for scholar-bureaucrats in the Confucian system
mantra	a sound which is repeated over and over to aid concentration during meditation
matrilineal	kinship term; system in which property is owned by and passed down through the women in the family
nirvana	Buddhist concept of afterlife which is characterized by complete nothingness and pure light of wisdom
nom	a writing system in Vietnam in which the Vietnamese spoken language was transcribed into characters similar to classical Chinese characters. When <i>nom</i> was developed, Chinese characters were used as aids for transcribing the sounds and meaning of Vietnamese into a written language. Now, similar characters have different meanings in Chinese and <i>nom</i> . Because classical Chinese characters were used by members of the aristocracy and in all government documents, <i>nom</i> was often considered vulgar by educated people.
oral tradition	a way of passing history, folk tales, and family genealogies down through the generations by word-of-mouth
patrilineal	kinship term: system in which property is owned and passed down through the male side of the family
polygamy	type of marriage in which more than one wife is permitted
prefect	head of a prefecture
prefecture	in Vietnam, division of land under Chinese colonization run by a prefect; subdivision of a province

province	in Vietnam, division of land under Chinese system run by a governor; subdivision of a commandery
Pure Land	another name for nirvana
Sinicization	the establishment of a Chinese way of life in other societies; the modification of life through Chinese influence
Theravada Buddhism	more traditional type of Buddhism in which there are no bodhisattvas and people meditate purely to concentrate on a state of nothingness
tribute	periodic payment exacted from one leader or state by another as a sign of dependence

IMPORTANT PEOPLE AND PLACES

Annam	means "pacified south;" the name given to Vietnam by the T'ang Dynasty in 618 AD
Champa	country to the south of Vietnam which sometimes helped the Vietnamese fight against the Chinese and at other times attacked Vietnam for its own interests
Cuu Chan	early Chinese prefecture in the Tonkin Delta
Co Loa	area of first independent capital of Vietnam in 939
Duong Thanh	led a revolt against the Chinese in 819-820 AD
Emperor Wu	Chinese Emperor who was more interested in Buddhist teachings than maintaining strict rule over China during the 6th century, leading to chaos in China during this period
Giao Chi	early Chinese prefecture in the Tonkin Delta
Hanoi	present-day capital of Vietnam, originally called Thang Long and before it, Tong-binh.
Khuc Thua Du	local Chinese leader who tried to take over Vietnam singlehandedly during the anarchic period in China in 905 when the T'ang Dynasty fell
Lac lords	male aristocrats of the Au Lac Kingdom
Liu Kung	pro-Chinese army leader at end of Chinese colonization who fought against Ngo Quyen in 938 but lost
Ly Bon	man of Sino-Vietnamese ancestry who led a long and successful rebellion against the Chinese in 542 AD in present day Thai Binh province
Ly Tu Tien and Dinh Kien	two Vietnamese who led a revolt against the Chinese in 687 AD

Ma Yuan	aggressive Chinese military leader who regained control of Vietnam after the rebellion by the Trung sisters
Mai Thuc Loan	also known as The Black Emperor; led a revolt against the Chinese in 722 AD
Ngo Quyen	powerful Vietnamese leader who was able to fight off the Chinese with clever strategies and fearlessness; won independence for Vietnam in 938
Phung Hung	led a revolt against the Chinese from 767-791 AD
Su Ting	Chinese prefect during middle of the first century Chinese whose selfishness and greed inspired the rebellion of the Trung sisters
Thang Long	original name for capital of Vietnam, located at present day Hanoi
Tonkin Delta	area where Red River and other rivers reach the ocean
Trieu Au	woman who used elephants when she led second, but unsuccessful, rebellion against the Chinese in 200s AD with the help of the Chams
Trung Trac and Trung Nhi	Trung sisters who led a successful rebellion in 39 AD; Trung Trac proclaimed herself queen during the three years of the rebellion

MATCH THE COLUMNS--CHINESE COLONIZATION

- | | |
|-----------------------|---|
| ___ 1. Sinicization | A. early name for Hanoi |
| ___ 2. colonization | B. female aristocratic revolutionaries |
| ___ 3. village scribe | C. the act of taking over another country, usually to exploit resources |
| ___ 4. Giao Chi | D. one aspect of indigenous Vietnamese religion which was incorporated into Mahayana Buddhism |
| ___ 5. mandarins | E. mistress |
| ___ 6. prefect | F. establishment of Chinese ways in Vietnam |
| ___ 7. concubine | G. study of influence of planets and stars |
| ___ 8. sovereign | H. free, independent |
| ___ 9. <i>nom</i> | I. first Chinese group to colonize Vietnam |
| ___ 10. tribute | J. first Chinese prefecture in Vietnam |
| ___ 11. Trung sisters | K. Chinese Dynasty which could no longer control Vietnam at end of colonization |
| ___ 12. ancestor cult | L. belief that after death the soul returns to earth in another form |
| ___ 13. T'ang | M. colonial leader of administrative area |
| ___ 14. polygamy | N. syllable repeated during meditation |
| ___ 15. bodhisattva | O. Chinese officials or scholars |
| ___ 16. mantra | P. written form of Vietnamese language |
| ___ 17. Han Dynasty | Q. village person with knowledge of Chinese |
| ___ 18. astrology | R. having more than one wife at one time |
| ___ 19. reincarnation | S. gifts given to Chinese emperor from colonized Vietnamese |
| ___ 20. Thang Long | T. Buddhist saint |

MULTIPLE CHOICE--CHINESE COLONIZATION

1. The Han Dynasty occurred
 - A. from 202 AD to 220 AD.
 - B. from 202 BC to 220 AD.
 - C. from 1000 AD to 1225 AD.
2. The Lac lords first welcomed the Chinese because
 - A. they liked their style of dress.
 - B. they thought the Chinese would help them maintain power over their own kingdom.
 - C. the Chinese gave them money.
3. At the beginning of colonization, Chinese mandarins ordered the building of
 - A. bridges, roadways and canals.
 - B. restaurants and libraries.
 - C. Buddhist and Confucian temples.
4. This family system is practiced when the women of the family have control over the inheritance:
 - A. patrilineal
 - B. bilateral
 - C. matrilineal
5. Colonized Vietnamese people were expected to view the Chinese emperor as the
 - A. Son of Heaven.
 - B. Illustrious Ancestor.
 - C. Great Creator.
6. This man was responsible for reconquering Vietnam from the Trung Sisters:
 - A. Su Ting
 - B. Mao Tse Tung
 - C. Ma Yuan
7. Trieu Au, a famous Vietnamese heroine relied on these in her rebellion against Chinese colonization:
 - A. ships
 - B. elephants
 - C. malarial mosquitos
8. This is another name for nirvana:
 - A. Pure Land
 - B. Lotus Flower
 - C. Reincarnation

9. This was not included in the Chinese wedding rites brought to Vietnam:
- A. the bride's and groom's names were matched in astrology
 - B. the groom paid the father of the bride three water buffalo
 - C. presents were exchanged between families
10. The language of *nom* was actually
- A. the Vietnamese spoken language written in characters similar to Chinese.
 - B. Chinese with many Vietnamese loan words.
 - C. the Vietnamese spoken language.
11. Chinese colonists wanted the Vietnamese to give up the habit of
- A. betelnut chewing.
 - B. Buddhist prayer.
 - C. eating fish
12. A bilateral system of inheritance is one in which property is inherited by
- A. the men in the family only.
 - B. the men and women in the family.
 - C. the women in the family only.
13. At first, Chinese colonization was an example of
- A. equal partnership.
 - B. matrilineal rule.
 - C. indirect rule.
14. This person did not led a rebellion against Chinese colonization:
- A. Su Ting
 - B. Trieu Au
 - C. Ly Bon
15. The end of Chinese colonization of Vietnam occurred during this dynasty:
- A. Han
 - B. Ch'in
 - C. T'ang

FILL IN THE BLANKS--CHINESE COLONIZATION

Fill in the blanks with appropriate words or phrases. In some cases, more than one answer may be appropriate.

1. Chinese colonization officially began in the year _____.
2. A piece of material which is wrapped around the waist and falls below the knees is known as a _____.
3. This written language was sometimes considered vulgar by the aristocracy: _____.
4. The three main administrative units of Chinese colonization were:

5. A Chinese governor had control over a _____.
6. "Indigenous" means _____.
7. The Trung Sisters names were: _____
and _____.
8. Sino-Vietnamese people are: _____
_____.
9. In villages where people did not know how to read and write, history was passed down to the next generation through their _____.
10. The indigenous religious belief system in Vietnam includes _____.

11. If a boy wanted to become a Buddhist monk in Vietnam, it
meant he would have to _____.
12. While they pray, Buddhist count small beads known as
_____.
13. Legends about Ngo Quyen tell how the _____
_____ indicated to others that he would
be a great leader.
14. When Ngo Quyen died, _____
broke out in Vietnam.
15. A "flotilla" is _____.

GENERAL AND ESSAY QUESTIONS--CHINESE COLONIZATION

1. These three religions were introduced to Vietnam from China:

2. Name three of the products which Vietnamese villagers gave as tribute to local Chinese leaders.

3. Explain one difference between Mahayana and Theravada Buddhism.

4. Give three possible reasons someone might pray to a boddhisattva:

5. This clever tactic by the Vietnamese leader Ngo Quyen helped him defeat the Chinese:

6. Identify three examples of Sinicization.

7. According to Buddhism, what happens when a person dies?

8. From the poem on page 83, explain what you think is the idea of a "lotus blooming in a furnace."

9. List four ways in which Chinese colonists earned revenue from Vietnam.

ANSWERS--MATCH THE COLUMNS

<u>F</u>	1.	Sinicization	A.	early name for Hanoi
<u>C</u>	2.	colonization	B.	aristocratic revolutionaries
<u>O</u>	3.	village scribe	C.	the act of taking over another country, usually to exploit resources
<u>J</u>	4.	Giao Chi	D.	one aspect of indigenous Vietnamese religion which was incorporated into Mahayana Buddhism
<u>O</u>	5.	mandarins	E.	mistress
<u>M</u>	6.	prefect	F.	establishment of Chinese ways in Vietnam
<u>E</u>	7.	concubine	G.	study of influence of planets and stars
<u>H</u>	8.	sovereign	H.	free, independent
<u>P</u>	9.	nom	I.	first Chinese group to colonize Vietnam
<u>S</u>	10.	tribute	J.	first Chinese prefecture in Vietnam
<u>B</u>	11.	Trung sisters	K.	Chinese Dynasty which could no longer control Vietnam at end of colonization
<u>D</u>	12.	ancestor cult	L.	belief that after death the soul returns to earth in another form
<u>K</u>	13.	T'ang	M.	colonial leader of administrative area
<u>R</u>	14.	polygamy	N.	syllable repeated during meditation
<u>T</u>	15.	boddhisattva	O.	Chinese officials or scholars
<u>N</u>	16.	mantra	P.	written form of Vietnamese language
<u>I</u>	17.	Han Dynasty	Q.	village person with knowledge of Chinese
<u>G</u>	18.	astrology	R.	having more than one wife at one time
<u>L</u>	19.	reincarnation	S.	gifts given to Chinese emperor from colonized Vietnamese
<u>A</u>	20.	Thang Long	T.	Buddhist saint

ANSWERS--MULTIPLE CHOICE--CHINESE COLONIZATION

1.	B	5.	A	9.	B	13.	B	17.	A
2.	B	6.	C	10.	A	14.	C	18.	A
3.	A	7.	B	11.	A	15.	A	19.	B
4.	C	8.	A	12.	C	16.	B	20.	A

ANSWERS--FILL IN THE BLANKS--CHINESE COLONIZATION

1. Chinese colonization officially began in the year 111 BC.
2. A piece of material wrapped around the waist and falls below the knees is known as a sarong.
3. This written language was sometimes considered vulgar by the aristocracy: nom.
4. The main three administrative units of Chinese colonization were: prefecture province commandery.
5. A Chinese governor had control over a province.
6. "Indigenous" means native/local.
7. The Trung Sisters names were: Trung Trac Trung Nhi.
8. Sino-Vietnamese people are: people of mixed Chinese/Vietnamese ancestry.
9. In villages where people did not know how to read and write, history was passed down to the next generation through their oral traditions.
10. The indigenous religious belief system in Vietnam includes ancestor cult.
11. If a boy wanted to become a Buddhist monk in Vietnam, it meant he would have to cut his family ties.
12. While they pray, Buddhists count small white beads known as the seeds of enlightenment.
13. Legends about Ngo Quyen tell how the moles on his back indicated to others that he would be a great leader.
14. When Ngo Quyen died, anarchy/ civil wars broke out in Vietnam.
15. A "flotilla" is a small fleet of ships or vessels.

ANSWERS--GENERAL AND ESSAY QUESTIONS--CHINESE COLONIZATION

1. These three religions were introduced into Vietnam from China:

Buddhism Taoism Confucianism

2. Name three of the products which Vietnamese villagers gave as tribute to local Chinese leaders.

elephants, rhinoceroses, mother-of-pearl, sandalwood, pearls, gold,
fine woods, medicinal herbs

3. Name one difference between Mahayana and Theravada Buddhism.

Theravada is more traditional. Monks are more disciplined. People only
pray to clear their minds. Monks achieve nirvana and don't return to
earth

In Mahayana, there are bodhisattvas. People pray for rain, fertility,
good luck, etc. People are not as disciplined. Monks want to return to
earth, although they have achieved nirvana, to help others do so.

4. Give three possible reasons to pray to a bodhisattva.

rain, fertility, good luck, strength of will, compassion, wisdom

5. This clever tactic by the Vietnamese leader Ngo Quyen helped him defeat the Chinese:

He lured Chinese ships into a river estuary which had already been set as a trap with iron-tipped spikes pointing up from the bottom so that when the tide dropped, the ships were stuck on the spikes

6. Give three examples of Sinicization.

style of clothing, agricultural techniques, style of weddings, patriarchy (patrilineal system), religion, methods of governing, language.

7. According to Buddhism, what happens when a person dies?

They are reincarnated. They come back to earth as something else, as another kind of being, person, or animal. Some reach nirvana which is a state of complete nothingness.

8. From the poem about Buddha on page 83, explain what you think is the idea of a "lotus blooming in a furnace."

9. List four ways in which Chinese colonists acquired revenue from Vietnam.

They used ports for trade with India and Champa, collected taxes, collected tribute such as those mentioned above, grew food and took materials from the land by mining, lumbering, etc.

CHAPTER 3
VIETNAMESE INDEPENDENCE
(950-1859)

Introduction

"The mountains and rivers of the southern kingdom are
beautiful;

The place where the dragon spirit is blessed.

Giao Province has ceased to be pressed down;

From now on there will be peace and prosperity.

Tseng Kim, 870 from *The Birth of Vietnam*

This was the feeling when Vietnam became independent after 1000 years of Chinese rule. The next **millennium** would bring about many changes for the country of Vietnam including expansion south into the **Mekong Delta**. This expansion encompassed a broadening of the economic, political, and military aspects of the country, as well as many social changes.

During the period 1000 to 1500 AD, Vietnam was repeatedly attacked by the Chams from the south and by different groups from China. In 1279, the Mongols, led by **Kublai Khan**, gained power in China. In 1284, they took **Hanoi**, a northern city, for a short but significant period of time, feeding Vietnamese fears that China would once again colonize its smaller southern neighbor. The Chinese did manage to control Vietnam for short periods of time. When two Vietnamese groups were at war, one would sometimes call on the Chinese for help, and a number of times, the Chinese armies, instead of giving aid, would take advantage of the division of power to claim control of Vietnamese territory for themselves.

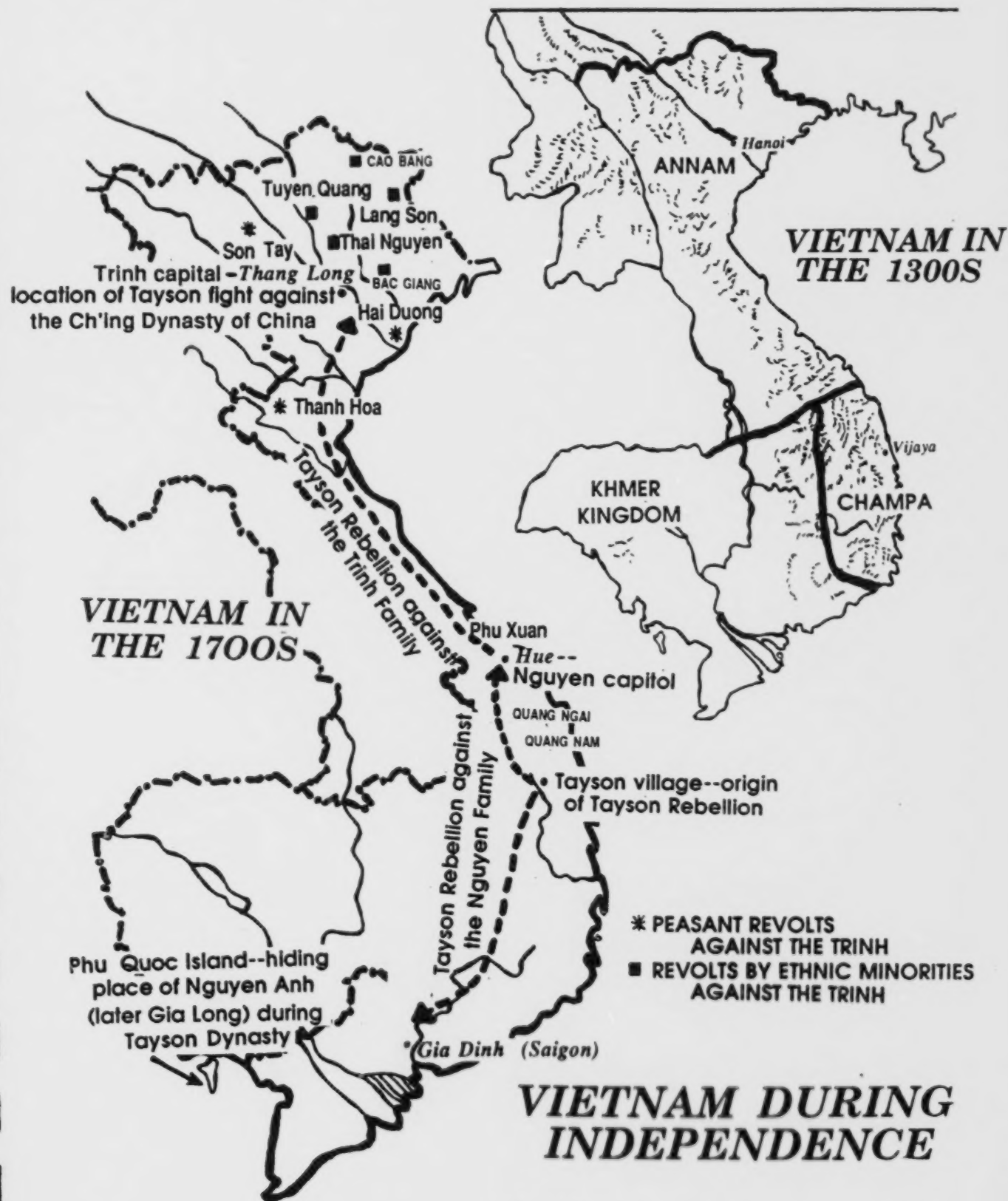
At various times, Vietnam was also divided within its borders because of peasant rebellions against the elite class which grew in strength under the religion-philosophy of Confucianism. After the 14th century, Confucianism was central to urban and village political and social life. This resulted in a growing class of scholars and **bureaucrats** who made a conscious effort to maintain distance between the educated class who read and spoke Chinese, and the villagers, who only knew the Vietnamese language of **nom**. Resentment of such class distinctions led to periodic rebellions by the peasants.

For the next 900 years, periods of anarchy and peasant revolt alternated with periods of peace and prosperity as new dynasties came to power in China and the Chinese and the Chams repeatedly attempted to gain control in Vietnam. The Vietnamese felt that by following the Chinese system, they would be safer from Chinese attack. Thus, the Vietnamese embraced the Confucian system of courts and society which was in place in China.

Despite periodic eruptions of war and violence in Vietnam, the years of **sovereignty** were a time when the country developed according to its own independent wishes. Looking back, historians often focus on the negative aspects of this period, especially the strong adherence to Chinese ways. It is clear from the descriptions of village life during independence, that the

country was generally organized around the sound moral philosophies of Buddhism and Confucianism which were based on fairness and rational thinking and rejected the control of wealth by the minority. It was usually individual members of the growing bureaucracy who used these systems to their own advantage and by the 1600s, had begun to create massive problems throughout the country.

The distribution of wealth did not become a major issue until the time when two feuding families, the **Nguyen family** and the **Trinh family**, divided the country into north and south. European traders who wanted to gain economic control over Vietnam, including the Portuguese, French, and Germans, made matters worse by taking sides and encouraging the fighting. During this period, many peasant rebellions erupted, the largest of which was the **Tay Son Rebellion** which resulted in the 14-year Tay Son rule. When the Nguyen family resumed control of Vietnam, they became even more determined in their adherence to outmoded Chinese ways. These and many other factors, including the perseverance of the French in the increasing European presence in Southeast Asia, led to the end of independence and the era of **French Colonization** in the 1800s.



Chinese Political Influence

Adherence to Chinese ways began with the first leader of independent Vietnam, **Ngo Quyen**. He moved the capital to **Co Loa**, a symbolic move to show Vietnamese sovereignty. However, the etiquette of the court, the colors worn by courtiers to show their rank, and the basic concept of government went unchanged. Because Ngo Quyen had been born into the aristocracy, he shared the feeling with other members of this group that the Chinese style of governing was superior to any other style of rule. In fact, a respect for Chinese language, literature, history, and government dominated political philosophy throughout the 900 years of independent rule.

One important aspect of this political philosophy was that Chinese continued to be the language of the government, meaning that peasant farmers and others who had not been educated in the complex Chinese language had little access to power. Because of this, there was a barrier between the government and the people of the village during most of the period of independence. This barrier manifested itself physically as well, as Vietnamese villages were surrounded by high, defensive hedges. Even in the event of natural disasters such as a floods or droughts, the village people would not ask the central government for help.

Many of the peasant rebellions which erupted during the period of independence were a direct result of the great distance between, and the lack of communication between, the courts and the people. This led to increased taxation for the villagers and, especially in the north, the ability of landowners to acquire

large amounts of land while peasants lost their family farms. By the 17th century, these problems meant famine and the outbreak of disease for large portions of the peasant community while the bureaucracy grew stronger and more interested in its own welfare. Because of the great respect Vietnamese aristocrats had for Chinese culture, most leaders during this independence period did not think of changing the Chinese model to suit Vietnamese peasants and villagers.

Vietnamese Leaders

The second leader of independent Vietnam, **Dinh Bo Linh**, rose to power from a peasant background. His mother was the **concubine** of a local leader which did little to raise his prestige. During his youth in the village, most of the men were off fighting, and there was a general lack of control among the people throughout Vietnam. This **anarchy** grew into civil war which erupted after independence was gained and which only came to an end under Dinh Bo Linh's strong rulership.

According to legend, Dinh Bo Linh was a natural leader who organized village boys from a young age to reenact battles in which most of their fathers were actually fighting. At one point, his antics angered one of his uncles who chased him to a river and was about to kill him when two yellow dragons appeared and ordered the uncle to let the boy go as he would someday be a great leader.

In 965, after winning many battles, Dinh Bo Linh proclaimed himself King and in 968 he took the title of Emperor. His first

act was to establish control over his own people, stamping out banditry, looting, and general anarchy throughout Vietnam. One story tells of how he placed a ferocious tiger in a cage outside the palace to make it clear that anyone found guilty of such crimes would be fed to the tiger.

In his newly-arranged court, Dinh Bo Linh attempted to bring together Chinese and Vietnamese ways of thinking by using both Vietnamese and Chinese titles and incorporating both Buddhist and Taoist priests. His court provided a place for the Chinese aspects of Buddhism and the more **animist** and mystical teachings of Taoism which appealed to the people of the village. Dinh Bo Linh also established an army of 100,000 men called the 10 Circuit Army which was the predecessor of today's Vietnamese Army. As legend had predicted, he was killed by an assassin at a young age.

In 981, a new leader, **Le Hoan**, was successful in turning back Chinese attacks as well as averting Cham invasions. He became the first emperor of what is now known as the Former Le Dynasty (981-1009). During his reign, the Buddhist religion grew in importance and strength in both the courts and the villages.

From 1009-1225, the Ly Dynasty had control of Vietnam and undertook major invasions into Champa. Leaders of this dynasty succeeded in defeating the Cham king, Rudravarman III, in 1069 and forced him out of his country into neighboring Cambodia.

The Cambodian wars of the 1200s found the Chams and Cambodians united against Vietnam. During these wars, the Ly Dynasty fell to the Tran Dynasty (1226-1400). By 1260, however, the Chams and the Vietnamese found themselves fighting together

against a far greater threat, **Kublai Khan** and the Mongols from China. Eventually, Kublai Khan was defeated and aggression between Champa and Vietnam increased again. By the end of the 1300s, the Tran Dynasty had succeeded in defeating the Chams again, only to face its own internal problems.

In 1400, a Tran child king was on the throne. **Ho Qui Ly**, young regent of the child king, succeeded in usurping power. He was motivated by anger at the feudalism which had blossomed during the Tran Dynasty and which had resulted in a large number of landless peasants. Ho Qui Ly ruled the Ho Dynasty from 1400 to 1407. In 1407, when the ousted Trans asked the assistance of the Ming Dynasty of China, the Chinese instead took the opportunity to invade the **Red River Delta** and set up a Chinese administration which lasted for 14 years. During this time, they destroyed all libraries and archives containing histories and literary works of the Vietnamese people.

Le Loi was a member of the large and wealthy Le family of the Former Le Dynasty. In 1418, he appeared on the scene and, using clever guerilla tactics, successfully defeated the Chinese. The Later Le Dynasty (1428-1788) became the longest lived dynasty in Vietnamese history.

By 1497, Le Thanh Tong, succeeded in completely wiping out the Cham kingdom and transforming the area into a circle of dominions. This made it easier for the Vietnamese to control the area and to provide land for Vietnamese pioneers who were willing to move to the south to find places to farm.

NAM TIEN: THE ADVANCE SOUTHWARD



Vietnam during the
Ly Dynasty (1010-1225)



Vietnam during the
Ho Dynasty (1400-1407)



Vietnam from 1460-1497



Vietnam during the
Nguyen Dynasty (1802-1945)

While the Le Dynasty had a long life in Vietnam, it did not always have control over the country. During the period from 1497-1527, for example, 10 different emperors came to the throne, giving landowners throughout the country an opportunity to build up their estates to the detriment of the peasants. In 1529, a group of **mandarins** seized the throne, but they were defeated in 1533 by the Nguyen family who were actually in control of the Le emperors until the dynasty fell in the late 1700s.

Nam Tien: The Advance Southward

Early in the first period of independence, in 1069, the Vietnamese people began to move southward, encroaching on the area which was known as **Champa**. One reason was that the Red River Delta had begun to flood, forcing people to find new places to farm. In addition, land in the south was parcelled out to members of the military, as well as to farmers, as a reward for helping to fight the Chinese.

Because the new land was actually in, or bordering, the territory of Champa, two types of villages evolved. One was the **fort** where older members of the military guarded villages modelled after those found in the north. Residents were exempt from taxes for seven years. The other was the **soldier-settlements** in which landless people and criminals from the north were brought in to clear land. They were guarded by soldiers as they cleared worked. Both types of villages became home to many uprooted people from the north who saw new opportunity in this area.

The Chams tried to thwart the invasion of their country and the arrival of these new settlers in the area. Consequently, many wars were fought between the two countries. Despite the heroic fighting of many Cham leaders, including **Che Bong Nga** who fought the Vietnamese from 1360-1389, the Cham kingdom could not survive the constant Vietnamese threat. At one point the Cham leader regained all the territory which had been lost to the Vietnamese, but when he died in 1389, the Vietnamese reclaimed it.

At this point, the kingdom of Champa disappeared. Many Cham people moved west into Cambodia while others were incorporated into Vietnam keeping many of the strong Hindu-Buddhist traditions which would remain in southern Vietnamese society. For example, Hindu-Buddhist musical instruments and some plowing, farming, and house-building techniques can be traced to Cham roots. The advance southward greatly changed Vietnam. The Mekong River Delta, like the Red River Delta in the north, was a very fertile area which eventually became known as the "Rice Bowl of Vietnam." In addition, the Mekong Delta was strategically located in a central area of Southeast Asia which later made it very appealing to European traders who began to infiltrate the area in the 15th century.

Confucianism

Confucianism began in China in the 6th century BC when a writer named Confucius wandered about the countryside and recorded what he saw in moralistic stories about wise men. His stories

also told of men who were not so wise, who made mistakes from which others could learn. Over hundreds of years, these writings evolved through different schools of thought into a political and social belief system.

Confucianism was based on the order of the universe. Just as there was order in the pattern of the sun and moon, life and death, and the seasons, Confucianists believed that people could create order with their fellow human beings by learning proper codes of behavior. These codes included a **hierarchy** of leadership in which the father led the family; mandarins or scholars ruled the fathers in the village; higher officials ruled the mandarins of the provinces; and so on up to the Emperor. He was considered to be the father of the country who ruled under a **Mandate of Heaven**, or permission from supernatural forces. Another group of Confucian relationships centered around professions. Mandarins were considered to hold the highest position in the community, farmers next, then artisans or craftsmen, followed by merchants or traders, and finally soldiers.

Well-educated young boys began their studies with Chinese classics, (stories with morals similar to those of Confucius), a series of Chinese histories, and Chinese characters (1015 in all). After completing this basic education, young men took exams to place them in a position in the bureaucracy. According to Confucianist philosophy, boys from all walks of life who showed skill from an early age could compete equally in the classroom and in the examinations.

By the 1400s, Confucianism had completely replaced Buddhism in the courts. Before that time, students who wanted to become scholars, or mandarins, were tested in the three religions-- Buddhism, Taoism, and Confucianism. The first mandarin exams were held during the Ly Dynasty when Buddhism was still quite strong in the courts. Disparity between Buddhism and Confucianism began in the 13th century. Ironically, at that time, Buddhists represented the interests of the aristocracy while Confucian scholars spoke for the peasants, serfs, and slaves. Confucianists in the courts who did not agree with the concepts of Buddhism were able to point out that the life of Buddhist monks had become a popular route for young men who wanted to avoid the responsibilities of working and going to war. It was also evident that many leaders spent huge fortunes building Buddhist temples and pagodas to build up their prestige in the towns and cities. Furthermore, the power of the Buddhist monks in the courts often led to the compassionate release of criminals, including those accused of political crimes. New leaders thought that this lenient attitude had to change in order for Vietnam to make progress.

Power was gradually taken away from the Buddhist monks. It became nearly impossible to get **joss sticks** and other materials for their rituals. Confucianists in the government made testing to become a monk more difficult and regulated the number of men per year who were allowed to take the tests. Thus, the Confucianist government succeeded in controlling the number of influential monks in the courts.

During the Le Dynasty, exams were changed to include only Confucianist ideas. The tests were quite intricate and comprehensive. At the lowest level, students had to compose poetry, talk about the government and history, and draw up an official document--all in classical Chinese. A student who passed three of the four sections was accepted into the bureaucracy, but at a lower position than someone who passed all four.

The next level of exams was the metropolitan level. Here a candidate for a higher bureaucratic position had to write a literary essay, compose more original poetry, write three kinds of official documents, and discuss Chinese texts.

Finally, at the palace level, a candidate had one day to write a complete **dissertation** on a subject given to him. These palace tests were graded by the Emperor, and although only one of every twenty candidates succeeded, he was assured of a very high position in the government. To do well in these tests, a candidate had to follow traditional ways of thinking. The test graders could determine immediately if a candidate strayed from the norm, and if he did, he would not pass. However, candidates always had the chance to try again if they did not succeed the first time.

Strict adherence to the ways of Chinese Confucianism resulted in some problems. Vietnam was much smaller than China but educated many more officials than were needed for its population. Those with official status who could not find work often caused trouble in the villages by trying to build up powerbases of their own. By appealing to villagers with problems, they could

create uprisings. Furthermore, because of its vast size and many ethnic groups, the Chinese government never had as tight control over its people as was found in Vietnam. A degree of free speech and change was tolerated in China that was strictly prohibited in Vietnam. Policies, once established in Vietnam, were quite difficult to change. The strength of Confucianism grew from the 1400s, reaching its height in the 1800s.

The mixture of Buddhist, Chinese, Confucian, Hindu-Buddhist, and Vietnamese influences permitted progress during Vietnam's period of independence. However, during the later years of independence, it also created many paradoxes and double standards, widening the rift between the bureaucracy and the peasantry. For example, both Buddhist and Confucianist thought maintained that "conspicuous consumption" was wrong. Therefore, building a two-story house and filling it with unnecessary possessions would be considered wrong. Yet, near the end of the period of independence, young students and officials shamelessly flaunted their wealth, riding in Chinese-style carriages and taking many concubines as a way of building their own prestige.

One concubine, **Ho Xuan Huong**, used her position and education to publish satirical poetry about the times, in which she said that people did not think for themselves anymore, and that the position of women had completely deteriorated. Her poetry is still well-known today as one of the few examples of social commentary on that period.

The Tay Son Rebellion

The Tay Son Rebellion erupted in the 1700s out of incredible circumstances. The primary cause was the gap between the wealthy and the poor. At this time, two families ruled Vietnam, the Trinhs in the north based in Hanoi and the Nguyens in the south based in the city of Hue. Each ruling family and its bureaucracy had built up its wealth while paying little attention to the plight of the peasant farmers and villagers.

By 1739, there was no more land for peasants in the north to acquire because wealthy families had enlarged their estates and employed the peasants as **tenant farmers**. An edict passed in 1711 to stop the wealthy families from amassing more land did not remedy the situation. Many peasants were reported to have left their village to wander in search of food, often dying along the roadside. According to one source, the price of rice was so high that peasants were forced to eat rats and snakes instead. Four major, but unsuccessful, insurgencies erupted in the Red River Delta.

In the south, the Nguyens of the Le Dynasty were having similar problems. By 1613, landowners had been warned about accumulating large tracts of land, and by 1669, the situation had become a crisis. At the same time, taxes were imposed on all agricultural, handicraft, and trade activities to pay for the 50-year war against the Trinhs and the excesses of the bureaucracy. One Nguyen lord was reported to have a harem of concubines and 146 children. At the time of the Tay Son

Rebellion, the Trinh monarchy was controlled by a six-year-old boy, the son of the deceased emperor and his concubine.

Using guerilla tactics, three brothers, Nguyen Hue, Nguyen Nhac and Nguyen Lu took over Binh Dinh Province in southern Vietnam and then the entire country in what became known as the Tay Son Rebellion. They did this by first fighting the Nguyen family of the south, in the name of the Le Dynasty. After defeating the Nguyens, the Tay Son brothers were forced to fight the Trinh family of the north. They again fought in the name of the Le Dynasty and were again successful. Then, however, they turned against the Le emperors and took the country for themselves. To retaliate, the Nguyen family asked the leader of the Chinese Ch'ing Dynasty for assistance, but the three Tay Son brothers were able to defeat the Chinese army. Nguyen Hue, known as the cleverest of the brothers, took the reign name of **Quang Trung** and named himself Emperor of the south, then the central part of Vietnam, and finally the north.

Later, during the Vietnamese wars against the French and the Americans, military leaders would use tactics dating back to the Tay Son rebellion. For example, peasant porters carried supplies over short distances through the countryside, enabling armies to move very quickly and to carry out continuous attacks against the opposition. The Tay Son Dynasty was praised for reuniting the country. Unfortunately their fear and hatred of Confucianism led Tay Son troops to massacre thousands of innocent Chinese traders and merchants.

Once in power, members of the Tay Son Dynasty abolished the old tax systems which had caused villagers so much stress. They tried to create a new system which was based on a Vietnamese, rather than a Chinese, model. Women were not only given more rights, some even became generals in the army. In addition, the *nom* writing system replaced classical Chinese in education, examinations, and government documents. The village education system was also improved to try and alleviate the gap between the rich and the poor. The Tay Son brothers were especially harsh towards the bureaucracy, which they felt was at the root of all problems in Vietnam at the time.

Dissension over who should rule eventually developed in the Tay Son Dynasty. After he died in 1792, Quang Trung left the throne to his ten-year-old son, rather than his brother. Realizing the dynasty was weakening, the Nguyen family asked for assistance from the French who were only too eager to help.

The Beginning of French Influence

In 1802, Nguyen Anh, with the help of the French, proclaimed himself Emperor **Gia Long** (1802-1820) of the Nguyen Dynasty and established his capital at Hue. His first goals were to return to an absolute monarchy and to revive the bureaucratic system as soon as possible. As a reaction against the Tay Son Dynasty, all rights were taken away from women, and villagers were taxed in the old ways once again. The Confucian system reached new heights of complexity and excess. There were now 18 levels of bureaucrats,

or mandarins, each with a different style of clothing, prerequisites, salaries, and degrees of access to the imperial courts. Many festivals were held including one to honor elephants which the Emperor cherished as part of his winning military arsenal.

Resentment in the villages grew in intensity. Pockets of resistance were found throughout the **Tonkin Delta**, and the emperors who followed Gia Long found themselves expending most of their energy trying to control their own people. Meanwhile, the French began their own invasion of some Vietnamese cities.

After Gia Long died, the throne was taken over by Minh Mang, (1820-1841), who was stricter in his adherence to Chinese Confucianism. As a result of his training, Minh Mang was brilliant in matters of history and Chinese writing, while he had no idea what was happening outside of the capital city. One of his main goals was to develop a troop of elephants to insure his military superiority. Thus, he ordered searches into Cambodia and Laos for elephants during the 1820s and 1830s while peasants in his capital were rioting over a lack of food and Europeans were making inroads with far more sophisticated weaponry. Minh Mang had two major problems: increasingly fierce opposition of the rebels in the Tonkin Delta, and growing influence of foreign missionaries and traders. His response was to turn down all requests for trade treaties with different countries and to issue decrees against French religious and missionary activity.

The next emperor, Thieu Tri (1841-1847), followed the same pattern of leadership. Resistance in the north grew even

stronger. At the same time, Thieu Tri continued to resist foreign trade and jail missionaries. The French eventually moved to direct aggression by taking over **Da Nang**. However, the Emperor did not change his position on trade or missionary activity, and the French eventually left Da Nang and moved south into **Saigon**.

The major thrust of the French takeover of southern Vietnam occurred during the reign of Tu Duc, (1848-1883), the last emperor of independent Vietnam. His reign was, for the most part, a continuation and escalation of the problems of his predecessors. One of the major sources of peasants' discontent was the fact that they were being forced to build the Emperor's grandiose Ten-Thousand-Year-Tomb.

A major difference between Tu Duc and his predecessors was that he became quite depressed and felt that he had somehow failed as a Confucianist because of the arrival of the French and their perseverance in taking over the country. Instead of trying to change the Confucian style of leadership, Tu Duc tried to understand where, within Confucianism, he had failed. However, the answers were no longer to be found in the tenets of this doctrine. Rather than facing the problem of the French directly, Tu Duc, like Thieu Tri before him, put his energy into fighting the peasant uprisings directed against him all over northern Vietnam and closing in on the capital at Hue.

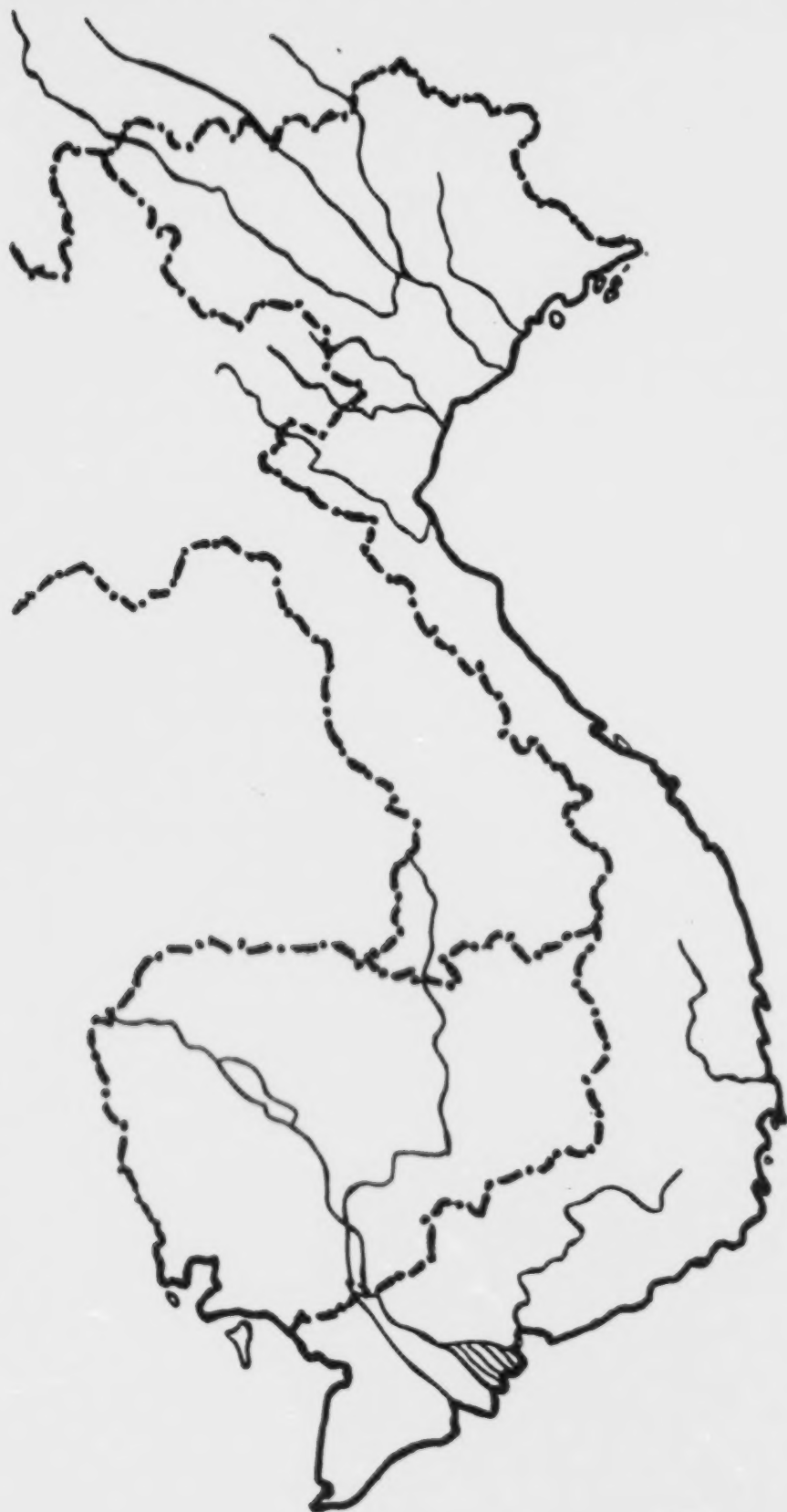
The French had their own plan for Vietnam, Cambodia and Laos, a region which they later termed **Indochina**. Within Vietnam, they had already attracted a serious religious following of Catholic Vietnamese who considered themselves martyrs and were willing to

help the French. At the same time, French explorers were mapping the region and developing a trade network between Indochina and Europe. With knowledge of the strife occurring in the north, the French concentrated their efforts on the south which they easily invaded in 1859. They forced Tu Duc to sign a series of treaties which gave away more and more of the emperor's power over the country. When he died, the French placed themselves in power where they remained for the next half-century.

MAP EXERCISE

Directions: Use the maps and the accompanying text in this chapter as references. Then, on the map which follows, locate the areas indicated below.

1. Mark Champa with an outline and stripes.
2. Draw a line and identify it as the southern boundary of Vietnam during the Ly Dynasty.
3. Locate the approximate the areas dominated by the Nguyen and Trinh families.
4. Indicate the area where the Tay Son Rebellion started.
5. Locate Hanoi and write in its name at the time of the Tay Son Rebellion.
6. Locate and label the island where Nguyen Anh hid during the Tay Son Dynasty and write in his "reign name."
7. Label the capital of Vietnam at the time of Gia Long's ascendance to the throne.
8. Locate and label Binh Dinh province.
9. Indicate with a dotted line the area of Laos into which Vietnam expanded during the Nguyen Dynasty.
10. Locate and label the Red River and Mekong River.
11. Locate and label the Mekong River Delta.



MAP #12a

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Vietnamese Dynasties

939-967	Ngo Dynasty
968-980	Dinh Dynasty
981-1009	Former Le Dynasty
1009-1225	Ly Dynasty
1226-1400	Tran Dynasty
1400-1407	Ho Dynasty
1407-1427	Period of Ming Chinese domination
1428-1788	Later Le Dynasty
1788-1802	Tay Son Dynasty
1802-1945	Nguyen Dynasty

GLOSSARY

animist	one who believes inanimate objects and natural happenings have a living soul
anarchy	absence of government; state of lawlessness or disorder
bureaucrats	officials of a bureaucracy; low-level but sometimes powerful government officials
concubine	mistress or woman who lives with a man when they are not married
dissertation	an extended paper on one specific subject
fort	in independent Vietnam, a type of settlement in the south in which older members of the military stood guard over a village which had been set up following the northern model
French colonization	period from 1858-1954 when the French had control over Vietnam
hierarchy	a series of ranks or positions in the pattern of a pyramid in which fewer positions with more power are found at the higher levels or top of the pyramid
joss sticks	type of incense burned in Buddhist temples
mandarins	name for scholar-bureaucrats in the Confucian system
Mandate of Heaven	official responsibility and power handed down from the highest power or god to the king or emperor
millennium	period of 1000 years
nom	writing system in Vietnam in which spoken Vietnamese spoken was transcribed into characters similar to classical Chinese characters. When <i>nom</i> was developed, Chinese characters were used as aids for transcribing the sounds and meaning of Vietnamese into a written language. Thus similar characters have different meanings in Chinese and <i>nom</i> . Because classical Chinese characters were used by members of the aristocracy and in all

	government documents, <i>nom</i> was often considered vulgar by educated people.
Nam Tien (The Advance Southward)	period in Vietnamese history from 1069 to the 1800s in which Vietnamese settlers moved southward into the Mekong River Delta
soldier-settlement	in independent Vietnam, a type of settlement in the south where soldiers of the Vietnamese army guarded landless people and criminals from the north who were brought to clear land and start farms
sovereignty	the state of independence, the ability of a nation to rule itself independently
tenant farmers	farmers who work on a piece of land owned by someone else and in return, pay a percentage of their crop to the landowner

IMPORTANT PEOPLE AND PLACES

Champa	Hindu-Buddhist kingdom south of Vietnam which was formed in 192 AD, reached its peak of civilization in the 6th to 8th centuries and was eventually overtaken by the Vietnamese in the 1400s.
Che Bong Nga	Cham hero who fought successfully against Vietnamese invasions of Champa in the late 1300s; regained land captured by the Vietnamese although it was lost again after he died
Co Loa	first capital of independent Vietnam; site of famous citadel from prehistoric times; made capital of the Ngo Empire by first independent ruler, Ngo Quyen
Da Nang	city in central Vietnam which was first to be attacked by French ships at the beginning of colonization
Dinh Bo Linh	second leader of independent Vietnam, first to declare a Vietnamese Dynasty with himself as Emperor; had the task of ending the anarchy and civil wars which divided Vietnam after independence was claimed
Gia Long	Nguyen Anh, leader of Nguyen family which regained power from Tay Son in 1802; took this as his reign name after proclaiming himself Emperor of the Nguyen Dynasty
Hanoi	city located on Red River; capital of Vietnam from 1010-1802; seized from Japanese in 1945 by Ho Chi Minh; seized again by French from 1946-1954; capital of north Vietnam from 1954-1976; capital of Vietnam since 1976
Hue	center of Chinese military authority over Vietnam in 200 BC; captured by Chams in 200 AD; won by Vietnamese in 1306, became seat of Nguyen family's rule over south Vietnam (controlling Later Le Dynasty) in 1687; made capital of Vietnam by Nguyen Dynasty in 1802; surrendered to French in 1883 but remained the capital until 1945

Ho Qui Ly	young regent of the Tran Dynasty who usurped power and headed the Ho Dynasty for seven years; responsible for translating many Confucian texts into <i>nom</i>
Ho Xuan Huong	educated concubine of a mandarin in the 1700s who wrote poetry in <i>nom</i> which gave a social commentary on what she saw as the breakdown of society
Indochina	name given by French to the region they colonized in Southeast Asia: present day Laos, Cambodia, and three sections of Vietnam: Tonkin, Annam, and Cochinchina
Kublai Khan	leader of the Mongols in the 1200s who captured Hanoi and held it for three months until epidemics and a lack of supplies forced him to go back to China
Le Loi	first emperor of the Later Le Dynasty who defeated the Ming invasion in the 1400s and restored Vietnamese sovereignty
Le Hoan	first Emperor of the Former Le Dynasty after defeating both the Chinese and the Chams
Mekong Delta	area of southern Vietnam which had ideal conditions for growing rice and which was settled by the Vietnamese at the end of the Advance Southward in the 1700s
Ngo Quyen	first leader of independent Vietnam who defeated the Chinese army of the T'ang Dynasty through clever strategies
Nguyen Family	influential family which ruled the Later Le Dynasty after the 1500s, then came to power on its own as the Nguyen Dynasty in the late 1700s
Quang Trung	Nguyen Hue, most intelligent Tay Son brother took this as his reign name after becoming Emperor of the Tay Son family.
Red River Delta	area of northern Vietnam which is ideal for rice-growing and is the location of the development of Vietnam and its people
Saigon	major city south of the Mekong Delta; captured by French in 1859; ceded to French by Emperor Tu Duc in 1862;

	capital of French colony Cochinchina; occupied by Japanese in 1940; recaptured by French in 1945 at beginning of French-Indochina War
Tay Son brothers	three brothers who defeated the Trinh and Nguyen dynasties in the 1700s and focused on villagers and their needs for 14 years from 1788-1802
Tonkin Delta	area in northern Vietnam where Red River and other rivers reach the ocean
Trinh Family	influential family of northern Vietnam which held power in the 1600s and 1700s while it was at war with the Nguyen family of the south over control of Vietnam
Tu Duc	last emperor of independent Vietnam who had lost control over the country and was forced to sign treaties with the French giving over the territory of Cochinchina

MATCH THE COLUMNS--INDEPENDENCE

- | | |
|---------------------------|--|
| ___ 1. mandarin | A. Chinese Ming take over Hanoi |
| ___ 2. Mandate of Heaven | B. First Vietnamese city to be attacked by French |
| ___ 3. Quang Trung | C. Cham hero |
| ___ 4. soldier settlement | D. Chinese philosopher who founded important religion and governing system |
| ___ 5. Ngo Quyen | E. lengthy paper on a single subject |
| ___ 6. 980-1009 | F. Former Le Dynasty dates |
| ___ 7. Ho Xuan Huong | G. rice bowl of Vietnam |
| ___ 8. Confucianism | H. written form of Vietnamese language |
| ___ 9. nom | I. permission from the gods to rule |
| ___ 10. Da Nang | J. another name for bureaucrat |
| ___ 11. 1407-1427 | K. last emperor of independent Vietnam |
| ___ 12. Tu Duc | L. emperor of the Tay Son Dynasty |
| ___ 13. Dinh Bo Linh | M. Tay Son Dynasty dates |
| ___ 14. Mekong Delta | N. first leader of independent Vietnam |
| ___ 15. anarchy | O. type of village found in southern Vietnam during the Advance southward |
| ___ 16. 1788-1802 | P. legendary second leader of independent Vietnam |
| ___ 17. Lao Tzu | Q. national religion during independence |
| ___ 18. dissertation | R. Nguyen Dynasty dates |
| ___ 19. Che Bong Nga | S. famous concubine and poet |
| ___ 20. 1802-1945 | T. general lawlessness |

MULTIPLE CHOICE--INDEPENDENCE

1. This city was not a capital of Vietnam during the independence period:
 - A. Co Loa
 - B. Da Nang
 - C. Hanoi
 - D. Thang Long
2. The Vietnamese advance southward into what is today Southern Vietnam occurred between these dates:
 - A. the 15th and the 18th centuries
 - B. the 10th and the 18th centuries
 - C. the 11th and the 19th centuries
3. According to Confucianist philosophy
 - A. soldiers held the highest position in the community.
 - B. boys from all walks of life could compete in the classroom.
 - C. mandarins ruled under the mandate of heaven.
4. This was the longest dynasty in Vietnamese history:
 - A. the Later Le Dynasty
 - B. the Former Le Dynasty
 - C. the Nguyen Dynasty
5. Because the first leader of independent Vietnam, Ngo Quyen, was a member of the aristocracy, he
 - A. moved the capital of Vietnam.
 - B. created a court which included Buddhism, Taoism, and Confucianism.
 - C. had a great respect for Chinese language, literature, and history.
6. The Tay Son brothers thought that this was the root of all problems in Vietnam:
 - A. bureaucracy
 - B. peasant life
 - C. education
7. In 1711, an edict passed by the Nguyen family was meant to
 - A. order the building of the ten thousand years tomb.
 - B. take power away from Buddhist monks.
 - C. make land available to more peasants.

8. This level of Confucian exam was graded by the emperor:
 - A. metropolitan
 - B. palace
 - C. official
9. The philosophy of Confucian exams was not
 - A. based on free thinking, creativity and new ideas.
 - B. oriented towards traditional thinking.
 - C. one which allowed candidates to take their exams more than once.
10. Independent Vietnam was attacked by the Chinese DURING THE Tran Dynasty and the
 - A. Later Le Dynasty.
 - B. Ly Dynasty.
 - C. Ho Dynasty.
11. This rule of Confucianism was often ignored in the 18th and 19th centuries:
 - A. the importance of the hierarchy of leadership
 - B. the avoidance of conspicuous consumption
 - C. the learning of Chinese histories and classics
12. This is one reason why the French did not find it difficult to take over Vietnam:
 - A. The Vietnamese government had lost touch with its own people.
 - B. The relationship between the French and Vietnamese governments was one of openness and understanding.
 - C. The French sent over huge armies to attack the city of Hue.
13. This emperor of Vietnam had the closest relationship with the French:
 - A. Minh Mang
 - B. Gia Long
 - C. Tu Duc
14. This Vietnamese emperor made enemies of the peasants by ordering the building of the ten thousand years tomb:
 - A. Minh Mang
 - B. Gia Long
 - C. Tu Duc
15. French ships attacked
 - A. Da Nang, then moved south to Saigon.
 - B. Hue, then moved north to Da Nang.
 - C. Da Nang, Hanoi, and Saigon simultaneously.

FILL IN THE BLANKS--INDEPENDENCE

Fill in the blanks with appropriate words or phrases. In some cases, more than one answer may be appropriate.

1. The kingdom of Champa was finally defeated by the Vietnamese during the _____ Dynasty.
2. _____ and the Mongols attacked Vietnam in the year _____.
3. The _____ helped the Vietnamese to fight against the Mongols.
4. After Dinh Bo Linh came to power, he first had to _____.
5. Between 1533 and the late 1700s, the _____ family actually had control over the Later Le Dynasty.
6. Two types of village which appeared in southern Vietnam during the advance southward were the _____ and the _____.
7. People who moved south during the advance southward were usually those who did not have any _____ of their own.
8. Confucianists compare the order of the universe with the order between one man and his _____.
9. In the 13th century, Buddhism was associated with the _____, and Confucianists spoke for the _____.
10. Leaders who were aligned with Buddhism often spent a lot of money on building _____.

11. In the 1700s, fighting took place between the _____ family located in _____ and the _____ family located in _____.
12. During the 1600s and 1700s, peasants in both the north and south had problems finding _____ and had to resort to being _____.
13. Terrible village conditions in the 1700s resulted in the _____ Rebellion led by _____.
14. When the Ngyuen family came back into power, they moved the capital of Vietnam to _____.
15. During the Nguyen Dynasty, festivals were held to worship _____.
16. The four leaders of the Nguyen Dynasty were _____, _____, _____, and _____.
17. To regain power, the first Emperor of the Nguyen Dynasty had the help of the _____.
18. The leaders of the Nguyen Dynasty had an excellent knowledge of _____, but they lacked understanding of _____.
19. During the Tay Son Dynasty, the language _____ was used in schools and the government.

GENERAL AND ESSAY QUESTIONS--INDEPENDENCE

1. Give three reasons for the advance southward:

2. Explain what happened to Champa in the 1500s:

3. List three changes which occurred during the Tay Son Dynasty:

4. Explain why the rift between the villages and the courts grew throughout the period of Vietnamese independence:

5. List two ways in which power was taken away from Buddhists in the 13th and 14th centuries:

6. Give three reasons why Confucianists did not agree with Buddhists in the 13th and 14th centuries:

7. List three examples of "conspicuous consumption" during the 18th and 19th centuries:

8. Name two Vietnamese leaders who took reign names when they became emperors:

_____ changed to _____

_____ changed to _____

9. List three ways the French began to make inroads into Vietnam besides direct aggression:

10. Give three reasons why Ho Xuan Huong was unique in Vietnamese history:

ANSWERS--MATCH THE COLUMNS--INDEPENDENCE

- | | |
|--------------------------------|--|
| <u>J</u> 1. mandarin | A. Chinese Ming take over Hanoi |
| <u>I</u> 2. Mandate of Heaven | B. First Vietnamese city to be attacked by French |
| <u>L</u> 3. Quang Trung | C. Cham hero |
| <u>Q</u> 4. soldier settlement | D. Chinese philosopher who founded important religion and governing system |
| <u>N</u> 5. Ngo Quyen | E. lengthy paper on a single subject |
| <u>F</u> 6. 980-1009 | F. Former Le Dynasty dates |
| <u>S</u> 7. Ho Xuan Huong | G. rice bowl of Vietnam |
| <u>O</u> 8. Confucianism | H. written form of Vietnamese language |
| <u>H</u> 9. nom | I. permission from the gods to rule |
| <u>B</u> 10. Da Nang | J. another name for bureaucrat |
| <u>A</u> 11. 1407-1427 | K. last emperor of independent Vietnam |
| <u>K</u> 12. Tu Duc | L. emperor of the Tay Son Dynasty |
| <u>P</u> 13. Dinh Bo Linh | M. Tay Son Dynasty dates |
| <u>G</u> 14. Mekong Delta | N. first leader of independent Vietnam |
| <u>T</u> 15. anarchy | O. type of village found in southern vietnam during the Advance southward |
| <u>M</u> 16. 1788-1802 | P. legendary second leader of independent Vietnam |
| <u>D</u> 17. Lao Tzu | Q. national religion during independence |
| <u>E</u> 18. dissertation | R. Nguyen Dynasty dates |
| <u>C</u> 19. Che Bong Nga | S. famous concubine and poet |
| <u>R</u> 20. 1802-1945 | T. general lawlessness |

ANSWERS--MULTIPLE CHOICE--INDEPENDENCE

- | | | | | |
|------|------|------|-------|-------|
| 1. B | 4. A | 7. C | 10. C | 13. B |
| 2. C | 5. C | 8. B | 11. B | 14. C |
| 3. B | 6. A | 9. A | 12. B | 15. A |

ANSWERS--FILL IN THE BLANKS--INDEPENDENCE

1. The kingdom of Champa was finally defeated by the Vietnamese during the Later Le Dynasty.
2. Kublai Khan and the Mongols attacked Vietnam in the year 1284.
3. The Chams helped the Vietnamese to fight against the Mongols.
4. After Dinh Bo Linh came to power, he first had to stop civil wars, take control over anarchy in the country.
5. Between 1533 and the late 1700s, the Nguyen family actually had control over the Later Le Dynasty.
6. Two types of village which appeared in southern Vietnam during the advance southward were the soldier settlement and the fort.
7. People who moved south during the advance southward were usually those who did not have any land of their own.
8. Confucianists compare the order of the universe with the order between one man and his fellow men.
9. In the 13th century, Buddhism was associated with the aristocracy, and Confucianists spoke for the peasants/ villagers.
10. Leaders who were aligned with Buddhism often spent a lot of money on building pagodas, temples, shrines, religious buildings.
11. The famous poet Ho Xuan Xuan wrote satirical poetry called social commentary.
12. In the 1700s, fighting took place between the Nguyen family located in Hue and the Trinh family located in Hanoi.
13. During the 1600s and 1700s, peasants in both the north and south had problems finding land and had to resort to being tenant farmers.
14. Terrible village conditions in the 1700s resulted in the Tay Son Rebellion led by Quang Trung.
15. When the Nguyen family came back into power they moved the capital of Vietnam to Hue.
16. During the Nguyen Dynasty, festivals were held to worship elephants.
17. The four leaders of the Nguyen Dynasty were Gia Long, Minh Mang, Thieu Tri and Tu Duc.
18. To regain power, the first Emperor of the Nguyen Dynasty had the help of the French.

19. The leaders of the Nguyen Dynasty had an excellent knowledge of Confucianism, Confucian/Chinese history, literature, classics, but they lacked understanding their own people/ conditions in their country.
20. During the Tay Son rule, the language nom was used in schools and the government.

GENERAL AND ESSAY QUESTIONS--INDEPENDENCE

1. Give three reasons for the advance southward:
People needed more land. The Red River was flooding. Land was parcelled out to members of the military who had fought the Chinese. The Chams had been defeated.
2. Explain what happened to Champa in the 1500s:
It disappeared. It was turned into a circle of dominions by the Later Le Dynasty Emperor Le Thanh Tong. Many of the people moved to Cambodia while others stayed and were incorporated into Vietnamese society.
3. List three changes which occurred during the Tay Son Dynasty:
Education was available for villagers. Handicrafts were stressed. Government and education was conducted in *nom* rather than Chinese. Confucianism was abolished. Land was redistributed more fairly.
4. Explain why the rift between the villages and the courts grew throughout the period of Vietnamese independence:
The people in the villages did not speak Chinese, the language of the government. Mandarins, or members of the courts looked down on peasant farmers as a lower class. Education for mandarins included Chinese history and literature but not knowledge of conditions in the villages. Taxes for villagers were constantly being raised to support the extravagant lifestyles of mandarins. Conspicuous consumption.
5. List two ways in which power was taken away from Buddhists in the 13th and 14th centuries:
Joss sticks and other ritual materials were in short supply. A limited number of people were allowed to become monks. Difficult tests became mandatory.
6. Give three reasons why Confucianists did not agree with Buddhists in the courts in the 13th and 14th centuries:
Buddhists spent a lot on pagodas and temples. Monks paid no taxes and did not have to fight in the military. Buddhists often called for the compassionate release of criminals, including political criminals
7. List three examples of "conspicuous consumption" during the 18th and 19th centuries:
having concubines/ building two-story houses/ riding in Chinese-style carriages
8. Name two Vietnamese leaders who took reign names when they became emperors:
Nguyen Anh changed to Gia Long
Nguyen Hue changed to Quang Trung
9. List three ways the French began to make inroads into Vietnam besides direct aggression:
missionary activity/Catholicism/trade/explorer missions
10. Give three reasons why Ho Xuan Huong was unique in Vietnamese history:
She was a woman poet. She was an educated concubine poet. She wrote social commentary.

CHAPTER 4 THE VIETNAMESE VILLAGE

Introduction

The villages of Vietnam have long been a source of interest to western scholars who study Vietnam's land, people, and history. Perhaps part of the interest comes from the longevity of these independent units and the consistency of their politics and dynamics which have endured for more than a thousand years.

Vietnamese villages have changed from those which existed during Chinese colonization and Vietnam's independence. This is due to French colonization, the Vietnam War with the United States, and modernization. Until this century 95 percent of the Vietnamese people were still considered to be villagers, and the role of the village in Vietnam was extremely important. Today villages are no longer the independent and self-sufficient units they once were but many aspects of village life persist.

Villages in the **Tonkin Delta** developed the set of standards and practices which have made the Vietnamese village society so strong. Their organization was based on extended families who lived communally, shared the goods which the land provided, and took care of the sick and elderly as well as people who suffered a calamity. These villages valued independence and self-sufficiency. Even the layout of the villages gave the feeling of an independent unit because each one was bordered by a tall, bamboo hedge.

During independence, when people began to move south into the **Mekong Delta**, a different kind of village structure developed. It was modeled after the structures of the north, but there was more of a pioneer attitude in the south and old values were often cast aside. A major difference was that the tradition of ancestor worship, which related closely to land that had been in the family over many generations, no longer existed.

Throughout history the Chinese, Vietnamese, and French governments underestimated the value of village units which grew enough rice for themselves and developing urban areas, thereby providing the backbone of the country's economy. During Vietnam's independence, life for villagers became extremely difficult as wealthy landowners gained control over large areas of land leaving many people landless. This situation worsened during French colonization. It was during this period that the internal political structure of the villages began to erode and independence was taken away. This caused massive movement of villagers into cities and eventually forced the new Communist government to reconsider the importance of the village in the structure of the country.

Village Structure

Within the village, individual family compounds were built with the walls of houses on the outer edges of the land and an open courtyard in the middle. The larger the family, the better. Families which had five generations living in one single large hall were often given a special archway to put out in front and money was given to the patriarch, or oldest member. Indeed, the structure of the village was based upon the idea that a typical young man's goal was to find a mate, build a house of his own, and start a large family which would continue for generations. Brides were expected to be virgins and maintain total commitment to their husbands even after death. When couples married they wished for male children in order to add to the lineage, gain a high position in the community, and bring a good name to the family.

Each village was built around a **xa**, a two-to-five multi-family settlement which had allegiance to a common ancestor who may have been a hero, a benefactor, or artisan skilled in a particular craft which was produced in the village. One **xa** was connected to the others by paths or waterways, and each **xa** had a **dinh**.

The **dinh** was a building which housed the ancestor spirit of the **xa**. It was an ornate building similar to a Buddhist pagoda, and was almost always located next to a **banyan tree** in the center of the village. This building was sacred but also served as a community center where meetings were held. It housed the village **census rolls** and other documents, such as tax and land records and a copy of the village bylaws, as well as the Emperor's edict

officially proclaiming the village's existence and the shrine for the ancestor-hero who was known to be the protector of the village.

The village *dinh* was usually built with an inner chamber and an outer hall. The royal documents were found in the inner chamber which also had an altar with offerings of flowers, incense, **joss sticks**, food, alcohol and gongs. In the outer hall there were various altars with offerings to other guardians and spirits who were important in the village.

The **Council of Notables** was the main governing body of the village. A male villager could be elected to this council through family ties, wealth, a high education, or through previous work in other village posts. The Council of Notables was responsible for leading important rituals, festivals, and plays and for allocating village land. At the festivals, villagers would show their respect for the members of the Council of Notables by serving them the head of the animal being eaten, while ordinary villagers ate the body.

The **village functionaries** carried out the will and decisions of the Council of Notables, laid down general guidelines, ran public meetings, and listened to public opinion expressed at the meetings, then reported back to their superiors.

The **village chief** was responsible for carrying out all orders and proclamations of the council and functionaries. He had two assistants, a deputy village chief and a mayor, who maintained village records and collected taxes. These men earned no salary, but were respected by the other villagers and worked with

the knowledge of the possibility that they would eventually be elected to the status of the Council of Notables.

The **village scribe** was a lesser-known villager, who actually held a lot of power and was in charge of recording, in writing, all records, historical documents, and legal documents, drawn up between two or more villagers. He was usually one of the very few people in the village who was able to read and write Chinese.

Another important group was the **village elders**, men of the village who were over 50 years of age. Any person fitting these qualifications could join the village elders and vote on village politics, plan festivals, and take part in the making of legal decisions. Males from the ages of 18-50 were also considered to be registered voters who could be taxed. Boys from ages 6-18 were registered as citizens of the village, but they did not vote.

Problems could erupt if members of these village institutions lost sight of their duty toward the villagers. In some villages, because a consensus was needed to make any decision, council members only elected other members whom they knew would agree with them. In other villages the wealthier citizens controlled the council and proceeded to make life better for themselves rather than electing the oldest and wisest male villagers to this institution, as was the custom. Even in these circumstances, dissatisfied villagers did not have the option of moving to a new village because they would be considered "outsiders" there and would not have voting rights. Under the worst cir-

cumstances, villagers banded together under their own leadership to settle problems.

Village Land

All the land in Vietnam was considered to be the domain of the Emperor. The idea of private ownership of land did not exist in the village until the arrival of the French, and the control of the Emperor generally went only as far as to order the construction of religious buildings in certain places. He did not take part in basic annual decisions about how village land was parcelled out, an idea which was clearly reflected in a popular village motto: "The Emperor's power stops at the gate." This left control over land to members of village institutions.

Some wealthier villagers had permanent control over plots of land, especially where their houses were built and the surrounding rice paddies. There were also large tracts of land which were communally owned and which were either rented out to villagers or allocated to people who were poor and in need. Taxes paid on the rented land also served to help other families suffering from a death or illness of a member and families of deceased monks and soldiers. Communal land was reallocated every three years to ensure equal distribution.

Village Economy

Most villages were capable of producing two crops of rice each year, enough to feed their entire population. The first crop was planted in May or June and harvested in October or November, and the second was planted in October or November and harvested in March or April. If conditions were not favorable for rice-growing, the village would usually concentrate on a special craft, one which could be the sole economic source for that village. To maintain the secrets of their craft, members of this type of village were often not even allowed to marry someone from outside. Some special village crafts included basket making, brick making, barbering, herb production, blacksmithing, production of bean curd, cloth dying, leather tanning, wine making, wood inlay, medicine, and raising silk cocoons for spinning silk.

Because they had to depend upon outsiders for their livelihood and were not completely independent, craft oriented villagers were not respected by rice-growing villagers who produced their own food, despite the fact that the particular craft might be something needed or valued by the rice-growers. Moreover, the selling of crafts produced in the village was considered to be an undesirable activity in itself. In the Confucian view, a peasant had higher status in society than a merchant or trader. Villagers tried to avoid selling their goods inside their own village, and it was women, who already had low status, who were in charge of selling the crafts in a market outside the village's protective bamboo hedge.

Buddhism and Taoism in the Village

While **indigenous** religions were almost always the most important form of worship in the village, some villages were home to three religions during Chinese colonization and in the early centuries of independence. These included the indigenous worshipping of the ancestor spirit, Buddhism, and Taoism. Along with the *dinh*, another equally important building was the Buddhist pagoda, also known as a **chua**.

Religious practitioners included Buddhist monks, Taoist priests, and the **thay**, or medium from indigenous religion. They helped pregnant women, those who were sick or had bad luck, and others. Members of all these religions, as well as Confucianists, whose philosophy gained popularity later, shared a high regard for their ancestors.

The Buddhism which flourished in Vietnam incorporated the indigenous religion, making it somewhat different from Buddhism which flourished in China and India. Mahayana Buddhism, which flourished in the village, was ideal for hard working villagers who prayed to the bodhisattvas for rain and fertility, much as they prayed to their indigenous gods and their ancestors. For an extended period, from the 700s until the 1400s, this was the most important court religion in Vietnam.

Taoism also changed when it was introduced from China into Vietnam. Though the religion of Taoism is extremely philosophical and even more esoteric than Buddhism, villagers chose to focus on the mystical or magical aspects of this religion--its **astrology** and **geomancy**. Geomancy was a way of scanning the land

and choosing the most sacred spot for a burial, temple, or pagoda. Geomancers were said to understand and respect the earth's spiritual powers so that they could help others to benefit from them.

Other aspects of Taoism which were adopted into village life include the belief in an afterlife in which all of the positive and negative elements of the universe were joined. Simply stated, people believed that rather than trying to control the elements around them, they should attempt to be at harmony with the cosmos and recognize that the elements have their own rules which are beyond human understanding. Some people, such as Taoist magicians, had more insight into the workings of the universe and helped their clients find the proper meaning in the elements or gave advice according to the way of the cosmos at that time.

Astrologers, geomancers, fortune tellers, palm readers, and I Ching diviners (Confucian astrologers) could also find work in the village, whether it was to tell an individual which day was most auspicious for a wedding or journey, or to create a love potion for a young person. These practitioners were also called in to predict how well a child might do in his education or a future marriage, and were usually consulted about decisions as important as choosing military leaders, times of battle, and successors to the king.

Confucianism

In more urban areas and in areas surrounding the courts, Confucianism became much more important than the village religions. Nonetheless, Buddhism, Taoism, Confucianism, and the indigenous religions and culture had several values in common. For example, all opposed the acquisition of great wealth and the flaunting of it at the expense of others. Confucianism set itself apart, however, as a philosophy and a system of government which is based on organization and social values encompassing all of society from the structure of the family up to the top levels of government.

From the beginning of its reign of influence in Vietnam, Confucianism presented challenges to what by then had become, traditional ways. The Buddhist pagoda began to be considered as the domain of older women who took responsibility for caring for the monk and the annual rituals. Confucianism became known as the domain of men with whom the real power lay. In addition, with its dedication to reason and rational thinking, Confucianism provided an alternative to the astrology and magic that had long been a part of every day traditional life. Proponents of this new religion-philosophy who lived in urban areas were aware of village-related traditions and were careful not to upset the balance of the old ways, even though many of them regarded the indigenous beliefs as old-fashioned superstitions.

Confucianism was oriented toward the belief that every individual was capable of becoming a "superior" being if that person followed the wisdom and guidance of the Confucian books and maxims. One important tenet was that each person's behavior

should match his or her role in the society. Guidelines were set up for each group to define how a person should act. For example, girls, who did not have many rights under this **patriarchal** system, had to learn "four virtues." These were:

the proper way to speak respectfully to others;
the proper way to stand and sit;
the importance of cooking and sewing;
the proper way to be virtuous and gentle.

Boys in some villages and in most urban areas received an elementary education and continued to study if they showed promise. According to the Confucian system, any young boy could gain the highest positions possible under the Emperor if he were skilled enough. Some people today argue that the system was never this fair, especially in the later period of Independence--the 18th and 19th centuries--and that only the sons of officials could reach high positions. There are examples, however, throughout the history of Confucianism in Vietnam, of young men from poor village families who gained high positions in the Confucianist **bureaucracy**.

To be accepted into the Confucianist school, a boy would first dress in his finest clothing and accompany his father to the home of a teacher with an offering of food and wine. The teacher would then consult an astrologer to see if the boy was meant to live the life of a scholar. If the boy was accepted, he would begin his formal education. This included memorizing Chinese characters and learning Chinese classics and Chinese history. Boys also had to follow the "ten maxims" which were as follows:

1. hold human relationships in high esteem;
2. do not follow the passions of the heart;
(such as envy, for example)
3. follow the four-class hierarchy: scholar,
peasant, craftsman, merchant;
4. be frugal and not flaunt one's wealth;
5. avoid strife in the family;
6. teach your children;
7. follow orthodox (prescribed) studies;
8. show sexual restraint;
9. obey all laws.
10. have good conduct, including trustworthiness,
humaneness, politeness.

On odd days the boys studied Chinese literature, and on even days, they read Chinese history. Tests were given on the 3rd, the 9th, the 17th, and the 25th days of every month. Teachers were not paid, but were fed and housed through village taxes and gifts.

All followers of Confucianism were supposed to learn and follow "three bonds" and "five virtues." The three bonds were between the ruler and his subject, the father and his son, and the husband and his wife. The five virtues included humanity, righteousness, decorum, wisdom, and good faith. By providing essential relationships to follow, and a hierarchy of power from the Emperor down to the father of the family, Confucianism provided a **code of ethics** for the community.

Crisis in the Village

Many people blame Confucianism for the problems which Vietnamese villages faced from the 17th to the 20th century. Confucian tradition had become very class oriented by this time. Craftsmen and traders were considered to hold the lowest positions in society, and there was not much trade activity except in local

areas. Foreign trade only occurred when it was initiated by European and Chinese traders so that it was relatively easy for the Europeans to establish trade networks throughout the country when they began to arrive in the 1500s.

One problem which is often mentioned in discussions of the Confucian philosophy of that time was its aversion to change. **Mandarins** who questioned the system were demoted or removed from their positions making it difficult for the country to face new issues which arose as the world around them changed. Those who firmly believed in the status quo and did not accept new ideas were those who were promoted. What had started out as a system based on fairness and morality gradually developed into an **absolute monarchy** with the emperor and his family having the final say. The villagers' tax rates continued to rise, and landowners had the freedom to amass large amounts of land leaving none for peasants to grow their own food.

In the Confucian tradition, fairness and rational thinking were a prerequisite for every mandarin or scholar. One's behavior was supposed to match one's status. As time went by, not all mandarins fully adhered to the ten maxims, and the gulf between the government and the people widened significantly. By the 17th century, leaders had an impeccable understanding of Chinese history and the Chinese classics, but they had lost sight of what was happening in their own country. Villagers bore the brunt of this situation, losing their land to the landowners, paying higher taxes to finance the mandarins' extravagant lifestyles, and

suffering malnutrition and illness as a result. Many people wandered about the countryside in search of food.

During the turbulent times of the 17th to the 19th century, feuding between the **Nguyen** and **Trinh** families only made matters worse as leaders concentrated on these wars rather than the needs of the people. The result of the prolonged suffering of the villagers and the narrow-mindedness of the government was the **Tay Son Rebellion** during which the rights of villagers were restored for a short time. The three brothers who succeeded in overthrowing both the Nguyen and Trinh families started a government which was oriented much more toward villagers and their needs. Handicrafts and trade were stressed, and new laws on land distribution were passed. Education in *nom*, the language spoken by villagers, was stressed. The government also began to use *nom* rather than Chinese.

These improvements in village life were short-lived, however, as the Confucianist Nguyen family gained control of the country after the 14-year Tay Son rule. Old policies of taxation, landholding, and bureaucracy were renewed with gusto. The new Emperor, **Gia Long**, went as far as to limit the "one-hundred amusements" which were usually enjoyed by villagers, including wine-drinking and cock-fighting. In addition, Gia Long moved to curb the rising popularity of Buddhism in the village by restricting Buddhist rites which included sacrifices at weddings and other celebrations. These celebrations were limited to one day and one night and villagers were only allowed to sacrifice one water buffalo, one ox, and one pig, all of which were to be eaten.

The Village During French Colonization

During French colonization, Vietnamese villages were severely strained because the French had no understanding of how they operated. The first thing the French did was to change the taxation system. In the past, each village had been taxed as a unit, and for this reason, villagers always counted about one quarter of all village members when they reported their population to census takers. This practice was universal. The French, however, conducted their own census and began to tax each individual. Even women and old men who had no means to support themselves were taxed causing a great burden on families and on those who had no family.

Later, the French established a monopoly on "rice alcohol" and no un-authorized rice alcohol could be produced; all wine had to be bought from French and Chinese merchants. To make matters worse, each village was forced to buy and consume a certain amount of rice alcohol per year. Rice alcohol making had always been a village craft and this put many small private enterprises out of business. Other villages which relied on a particular craft were also affected when, for example, the French demanded the villagers set ridiculously low prices on all handicrafts and then proceeded to buy up large quantities of them to trade in Europe.

This was the beginning of low cost labor which the Vietnamese provided for the French. By the early 1900s, villagers were "requisitioned" by the French to provide labor for rubber plantations, mining operations, brick factories, rice and textile

mills, railroad and highway construction projects, and for other difficult and low-paying jobs including fighting in World War I. Women, children, and the elderly were often left to fend for themselves in the villages. Recruiters for these jobs would come to the villages and require that a certain number of people sign contracts for three to five years of work. Often the illiterate villagers did not even know what the contracts really said. Once on the job, either at a mining site or a rubber plantation, the workers discovered that they had to buy all food and supplies at high prices from shops owned by the French companies. Because of this, workers could never save any money.

Perhaps the worst French policy was to make all land available for purchase. The French thought that life would be more stable if villagers owned land, rather than rented it, or worse, worked on land without any signed agreements. They proceeded to make maps of every inch of Vietnam and then tried to sell land to the families which had been using it for centuries. Many different types of agreements and leases were implemented. Most villagers could not afford to buy land and ended up working as **tenant farmers**, meaning that they turned over a certain percentage of each crop to the landowner. In the long run, the French profited by increasing production. Large landowners worked their tenant farmers harder in order to make more profit, and the French, in turn, taxed those profits.

Eventually, half of the land in Vietnam came to be owned by three to five percent of the people. Large landowners were especially prevalent in the Mekong Delta. A substantial number of

Vietnamese mandarins were able to take advantage of the situation and become quite rich. Those Vietnamese landowners were known to others as **collaborators**.

The final blow to traditional village structure was the imposition of French laws inside the bamboo hedges. In the past, decisions for problems and punishments for crimes short of manslaughter were decided by the Council of Notables according to each individual case. Because the villagers knew each other personally, it was easier to take circumstances into consideration. Wills and agreements between people usually followed custom, and justice was said to be the fostering of social harmony between all villagers.

Under the French, the Council of Notables became responsible for carrying out standardized French law and order in the villages, causing the villagers to resent this institution. People began to suspect members of the Council of Notables of being French collaborators and these suspicions were usually correct. In this way the French were able to gain control over the villages and implement French law in the most personal of matters.

The Village Today

Today the village still survives in Vietnam though, it is radically changed. The growth of cities during French colonization and the wars with both the French and the Americans made village life seem dull and unprofitable in comparison with urban life. During the Vietnam War with the United States,

millions of people from the Mekong Delta area were evacuated from villages and moved into refugee areas in cities, where most of them have stayed. The inflated economy in South Vietnam during the war made city life very profitable and people got used to buying food rather than growing it themselves. In the 15 years between 1960 and 1975, at least two million Vietnamese people died, the majority of whom were male soldiers. This also made village life difficult for women whose work load doubled. In addition, a new class of city dwellers--teachers, office workers, shop keepers, clerks and managers--developed. These people preferred city life but still tried to maintain a plot of ancestral land back in their villages, if they were able to do so.

The Communist government takes an active interest in everything that is produced in Vietnam today. Thus, it is no longer possible for villagers to be self-sufficient, secluded, and independent behind a bamboo hedge. Today's village in northern Vietnam is composed of **farming collectives** that must give a specific amount of each harvest to the government. In each collective, there is usually a specialist in agriculture who helps the farmers to produce as much as possible. In some areas, with the use of new fertilizers and pesticides, land can yield three crops of rice per year.

When the Communist Party, under the direction of **Ho Chi Minh**, took over the north in the 1950s, the focus was on industry rather than agriculture. This affected villagers because even the making of handicrafts was expected to be transformed into large--scale production monitored by the government. Agriculture was

intensified with heavy machinery but the primary interest of the government was industry in urban areas.

During the 1960s, the state took over the land and created the collectives which are still operating today. The revenues from crops grown on the land were gradually shifted back to the people who worked the land. Members of the collectives were given food according to their needs, while a large portion of each harvest was claimed by the government, especially as the war with the United States intensified.

Not until the late 1970s, when the war was over and the entire country was under Communist rule, did the government begin to have real problems with this new system. One major dilemma was that the quotas which determined how much each cooperative had to turn over to the state were much too high. Peasant farmers found themselves without enough left to eat. This, combined with a rise in the population after the end of the war, resulted in malnutrition among villagers. Hunger and resentment caused a decrease in production as farm laborers slowed down. In the south, problems arose in trying to convince people to move back to villages and begin farming after the excitement and pro-fit of city life. It was some time before the government realized that the Communist ideal of "personal sacrifice for the collective good" was lost on the villagers after the war was over and the country knew independence once again.

Difficulties in villages caused the collectives to revert to old-style village rule with a small group in control and the old-style village attitude of independence from outsiders, in this

case, the state. Just as they had considered the emperor's power to stop at the gate, they also felt that the state should not control the internal affairs of the village.

As communism became fully instituted, the government began to realize that it would have to be more flexible in dealing with villagers who naturally gravitate back to the system where they had more control over what crops they grew, how they grew the crops, and how the harvest was divided up among the people. Recently, the government has taken steps towards decreasing its demands on how much of each harvest is to be turned over to the state and letting villagers have more control over what they grow.

New leaders, who understand the need for experimentation within the ideals of communism, have begun to realize that a possible compromise would include a return to a smaller scale of production in which the family is again recognized as an important unit both in farming and in the production of handi-crafts. If this proves successful and the mistakes of the past are avoided, then the value of the village system as the backbone of the country's structure and economy may finally be realized.



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MAP #13

VIETNAM TODAY



MAP EXERCISE

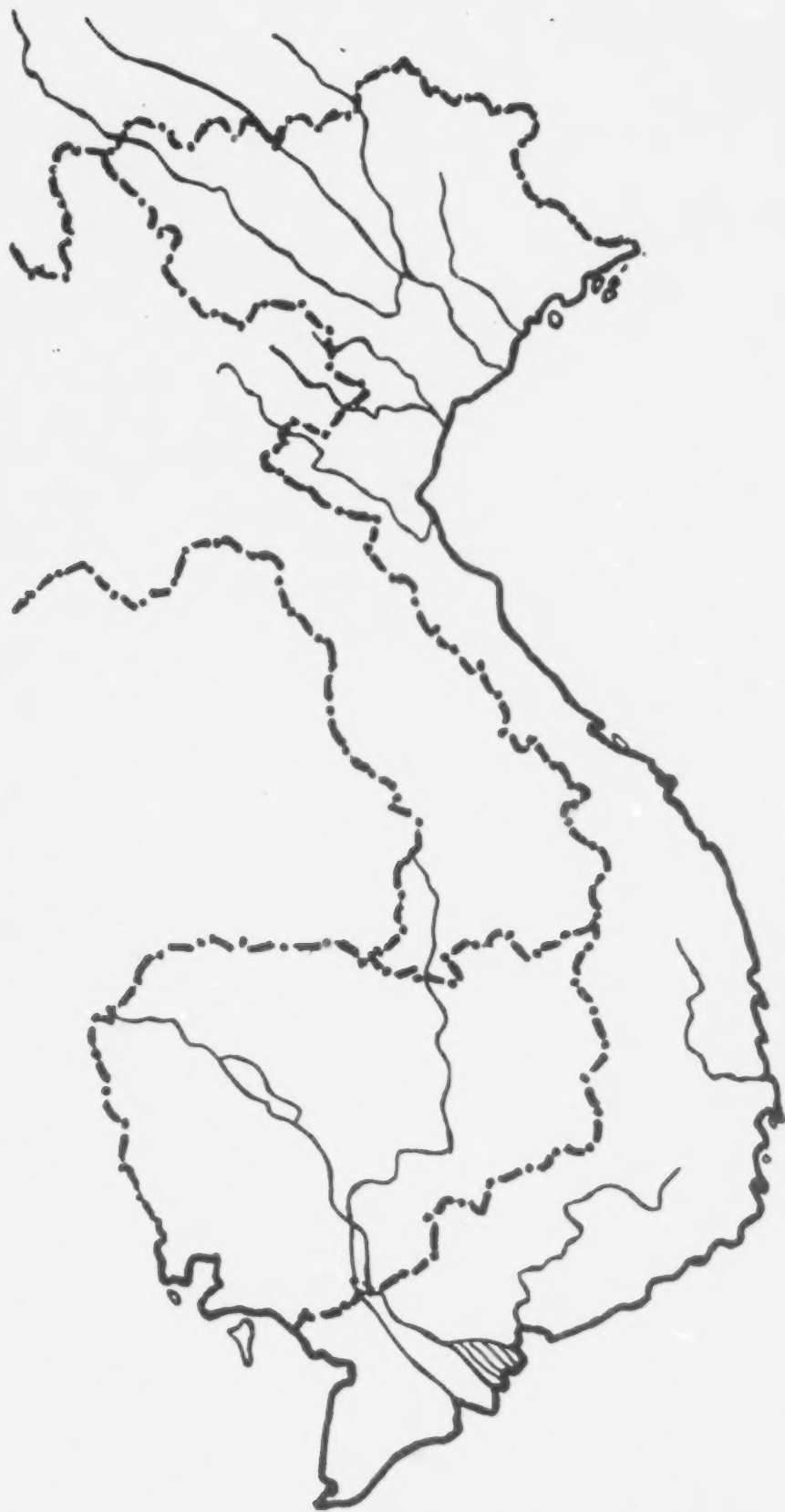
Directions: Use the maps and accompanying text in this chapter as references. Then on the map which follows, locate the areas indicated below.

1. Locate and label Hanoi.
2. Locate and label Ho Chi Minh City. Give its other name as well.
3. Locate and label Cambodia and Laos.
4. Mark with stripes the areas of rice growing on the map.
5. Locate the Red River and Mekong River Deltas. In which area were large landowners especially prevalent?

6. Name four provinces which are predominantly covered with forest:

7. Name four provinces which are predominantly rice-growing areas:

8. Locate areas where the French started rubber plantations.



MAP #14 179

GLOSSARY

absolute monarchy	method of governing in which the king or emperor has the final say in all affairs
astrology	the study of the influences of the planets and stars and their movements on human affairs
banyan tree	a large, shady tree which is found in the center of most Vietnamese villages; its branches often send out roots which then form second trunks
bureaucracy	governmental system where power is distributed among lower-level officials known as bureaucrats; institution of these officials and their policies
census rolls	population figures and documents
chua	Buddhist pagoda or temple
code of ethics	a theory or system of moral values
collaborator	name for Vietnamese and Chinese people who helped the French and often prospered during French colonization
Council of Notables	main governing body of the village; a group of men who make major decisions for the village
dinh	special village building which housed the ancestor spirit of each xa and in which shrines are set up to the ancestor spirit
farming collectives	an agricultural aspect of Communist philosophy in which people who work together equally share the harvests and profits among themselves and the state rather than having individual ownership of the land
geomancy	method of scanning the earth with an understanding of its spiritual powers as a way of finding sacred spots for burials, temples, and homes
indigenous	native to a certain place

mandarin	name for scholars, officials, or bureaucrats in Confucian system
nom	writing system in which spoken Vietnamese was transcribed into characters similar to classical Chinese characters. When <i>nom</i> was developed, Chinese characters were used as aids for transcribing the sounds and meaning of Vietnamese. Now, similar characters have different meanings in Chinese and <i>nom</i> . <i>Nom</i> was often considered vulgar by educated people
patriarchal	system in which the father, or patriarch, is head of the family and makes all decisions
tenant farmers	farmers who work on a piece of land owned by someone else and in return pay a percentage of their crop to the landowner
thay	medium in indigenous religion who helped cure the sick with natural medicines and prayer
village chief	person who is in charge of the village affairs
village elders	group of villagers over the age of 50 who were influential in village decisions
village functionary	village officials who ran town meetings and carried out the council's decisions
village scribe	person who wrote legal documents such as wills and was in charge of recording village population, taxes, history; usually one of the few people in the village who could read and write Chinese
xa	multi-family settlement which had allegiance to a common ancestor

IMPORTANT PEOPLE AND PLACES

Gia Long	reign name of Nguyen Anh who came to power after the demise of the Tay Son rule and became the founder of the Nguyen Dynasty with the help of the French
Ho Chi Minh	lived 1890-1969; founder of Vietnam's Communist Party and leader of the communist revolution in Vietnam; started the Indochinese Communist Party (ICP) in Hong Kong in 1930; returned to Vietnam in 1941 and spread news and information of ICP; declared Vietnam's independence in 1945 after Japanese surrender, fought guerilla war against the French from 1945 to 1954, was named president of northern Vietnam, helped fight Americans from 1964-1969
Mekong Delta	delta in southern Vietnam at mouth of Mekong river; also known as "rice bowl of Vietnam" because of excellent growing conditions
Nguyen family	influential family which ruled in Southern Vietnam after the 1500s during the Later Le Dynasty then came to power on its own after Gia Long inaugurated the Nguyen Dynasty in 1802.
Tay Son Rebellion	rebellion started in 1786 in which three brothers succeed in defeating the Nguyen family, the Trinh family, and the Le Dynasty with the hopes of giving more rights to villagers and toppling the Confucian system in Vietnam; resulted in the Tay Son Dynasty which lasted from 1788-1802
Tonkin Delta	area where Red River and other rivers reach the ocean; center of civilization in northern Vietnam
Trinh family	influential family of northern Vietnam which held power in the 1600s and 1700s while it was at war with the Nguyen family of the south

MATCH THE COLUMNS--THE VILLAGE

- | | |
|-----------------------------|--|
| ___ 1. Tonkin | A. delta area in southern Vietnam |
| ___ 2. bamboo | B. esoteric village religion |
| ___ 3. cock-fighting | C. type of incense |
| ___ 4. village elders | D. main governing body of the village |
| ___ 5. xa | E. type of tree found in village center |
| ___ 6. Ho Chi Minh | F. one of the hundred amusements |
| ___ 7. farming collective | G. Vietnamese person who helped the French during colonization |
| ___ 8. banyan | H. village craft |
| ___ 9. thay | I. formed protective village hedge |
| ___ 10. Taoism | J. fought the Nguyen family in 1700s |
| ___ 11. geomancy | K. village home for ancestor spirit |
| ___ 12. bureaucracy | L. delta area in northern Vietnam |
| ___ 13. joss sticks | M. governmental system of rule by low-level officials |
| ___ 14. Trinh family | N. leader of the Viet Minh and the Communist Party of Vietnam |
| ___ 15. collaborator | O. multi-family settlement for 2-5 families |
| ___ 16. silk-spinning | P. rebellion which occurred in 1700s |
| ___ 17. Mekong | Q. central village organization of today |
| ___ 18. Council of Notables | R. privileged understanding of the earth's spiritual powers |
| ___ 19. dinh | S. group of influential male villagers over age 50 |
| ___ 20. Tay Son | T. indigenous village healer or medium |

MULTIPLE CHOICE QUESTIONS--THE VILLAGE

Circle the letter of the correct answer.

1. The head of a typical large village family was known as a:
A. patriarch
B. collaborator
C. village elder
2. This was not one of the Confucian four virtues for girls:
A. the importance of cooking and sewing
B. the proper way to be virtuous and gentle
C. follow orthodox (prescribed) studies
D. the proper way to stand and sit
3. Members of the Council of Notables
A. carried out the will and decisions of the village functionaries.
B. went door-to-door collecting taxes.
C. were served the head of the animal at festivals as a gesture of respect.
4. The Emperor's edict
A. was housed in the Buddhist pagoda.
B. officially proclaimed existence of the village.
C. stated that the Emperor's power stopped at the gate.
5. The following item would not usually be found in the village *dinh*:
A. census roll
B. joss stick
C. Emperor's edict
D. statue of boddhisattva
6. Males from the ages of 18-50
A. were the registered voters in the village
B. divided village land among themselves
C. made up the body of the village deputies
7. The four-class hierarchy of the 10 maxims was as follows:
A. merchant, scholar, craftsman, peasant
B. scholar, peasant, craftsman, merchant
C. merchant, peasant, craftsman, scholar
D. scholar, merchant, craftsman, peasant

8. This was not one of the 10 maxims:
 - A. be frugal and do not flaunt wealth
 - B. do not be afraid to ask many questions
 - C. teach your children
 - D. show sexual restraint
9. A major goal for a village patriarch was to
 - A. have five generations of the family in one house.
 - B. send all his daughters to learn the Chinese Classics.
 - C. have many wives.
10. The Tay Son Dynasty made life better for villagers by
 - A. expanding trade routes with the French.
 - B. passing new laws on land distribution.
 - C. limiting the one hundred amusements.
11. The Tay Son Dynasty lasted for:
 - A. 24 years
 - B. over 200 years
 - C. 14 years
12. The Nguyen Dynasty resulted in a return to
 - A. Confucianism
 - B. Buddhism
 - C. French colonization
 - D. farming collectives
13. During French colonization
 - A. villagers made money from making and selling rice alcohol.
 - B. villagers were requisitioned to provide labor for rubber plantations.
 - C. villagers turned towards Confucianism for solace.
14. Today's farming
 - A. remain isolated behind a bamboo hedge.
 - B. yield three crops a year without the use of pesticides or fertilizers.
 - C. must give a certain amount of each harvest to the government.
15. When the Communist Party took over the north in the 1950s and 1960s,
 - A. 3-5 percent of the people owned half the land.
 - B. they emphasized industry rather than farming.
 - C. they put all the land up for sale.

FILL IN THE BLANKS--THE VILLAGE

Fill in the blanks with appropriate words or phrases. In some cases, more than one answer may be appropriate.

1. During French colonization, one-half of the land came to be owned by _____ of the people.
2. In contemporary villages, _____ are found in almost every village to give advice on how to produce as many crops as possible.
3. After the end of the Vietnamese-American War, Vietnamese villagers were not as likely to follow the Communist slogan which called for _____.
4. Under Confucianism, it is believed that each person's _____ should match his _____.
5. Boys who studied Confucianism first learned Chinese _____ then Chinese _____, and then Chinese _____.
6. A *chua* is a _____.
7. In the village government, the village functionaries carried out the decisions and orders of the _____.
8. A patriarch with five generations living under one roof was so well-respected, that he would receive _____, and a special _____ was erected in front of his house.
9. Villages in the south had more of a _____ attitude while the northern villages were more traditional.
10. In the traditional village, _____ could not vote.

11. Confucianists in the village often saw themselves as superior
to other villagers because their religion was based on
_____ rather than _____.
12. By the 18th century, Confucianism in Vietnam had become very
_____.
13. Emperor Gia Long changed things in the village by limiting
the _____
and restricting _____.
14. In 1862, the French made all land _____
_____.
15. In the 15 years between 1960 and 1975, _____
Vietnamese people died.
16. In the traditional village, crops were planted every
_____ and _____.
17. In a village where crafts were made, _____
sold the crafts outside the village hedge.
18. The form of Buddhism which flourished in the village was
known as _____ Buddhism.
19. Geomancers understood the spiritual powers of the _____
while Taoist priests were at harmony with the _____.
20. In an _____, the Emperor and his
family have the final say.

GENERAL AND ESSAY QUESTIONS--THE VILLAGE

1. Name the three bonds of Confucianism:

2. Give three examples of religious practitioners found in the Vietnamese village:

3. List and explain three changes which occurred in the village during French colonization:

4. Name five village crafts:

5. List three problems which occurred in Vietnamese Confucianism between the 17th and 20th centuries:

6. Explain why villagers were unhappy under communism after the end of the war with the United States:

7. Explain why city life was more desirable than village life during the Vietnam war:

8. How did Confucianism provide a code of ethics for villagers?

9. Name two differences between girls' and boys' roles in Confucianism:

10. Name one way in which life improved for villagers during the Tay Son Dynasty:

ANSWERS--MATCH THE COLUMNS--THE VILLAGE

<u>L</u> 1. Tonkin	A. delta area in southern Vietnam
<u>I</u> 2. bamboo	B. esoteric village religion
<u>F</u> 3. cock-fighting	C. type of incense
<u>S</u> 4. village elders	D. main governing body of the village
<u>O</u> 5. xa	E. type of tree found in village center
<u>N</u> 6. Ho Chi Minh	F. one of the hundred amusements
<u>O</u> 7. farming	G. Vietnamese person who helped the French during colonization
<u>E</u> 8. banyan	H. village craft
<u>T</u> 9. thay	I. formed protective village hedge
<u>B</u> 10. Taoism	J. fought the Nguyen family in 1700s
<u>R</u> 11. geomancy	K. village home for ancestor spirit
<u>M</u> 12. bureaucracy	L. delta area in northern Vietnam
<u>C</u> 13. joss sticks	M. governmental system of rule by low-level officials
<u>J</u> 14. Trinh family	N. leader of the Viet Minh and the Communist Party of Vietnam
<u>G</u> 15. collaborator	O. multi-family settlement for 2-5 families
<u>H</u> 16. silk-spinning	P. rebellion which occurred in 1700s
<u>A</u> 17. Mekong	Q. central village organization of today
<u>D</u> 18. Council of Notables	R. privileged understanding of the earth's spiritual powers
<u>K</u> 19. dinh	S. group of influential male villagers over age 50
<u>P</u> 20. Tay Son	T. indigenous village healer or medium

ANSWERS--MULTIPLE CHOICE--THE VILLAGE

1. A	4. B	7. B	10. B	13. B
2. C	5. D	8. B	11. C	14. C
3. C	6. A	9. A	12. A	15. B

ANSWERS--FILL IN THE BLANKS--THE VILLAGE

1. During French colonization, one-half of the land came to be owned by 3-5 percent of the people.
2. In contemporary villages, agricultural specialists/specialists in agriculture/ specialists are found in almost every village to give advice on how to produce as many crops as possible.
3. After the end of the Vietnamese-American War, Vietnamese villagers were not as likely to follow the Communist slogan which called for personal sacrifice for the common good.
4. Under Confucianism, it is believed that each person's behaviour should match his status.
5. Boys who studied Confucianism first learned Chinese characters, then Chinese history and then Chinese classics.
6. A *chua* is a buddhist pagoda or temple.
7. In the village government, the village functionaries carried out the decisions and orders of the Council of Notables.
8. A patriarch with five generations living under one roof was so well-respected that he would receive money and a special gate was erected in front of his house.
9. Villages in the south had more of a pioneer attitude while the northern villages were more traditional.
10. In the traditional village, women could not vote or run for any political office.
11. Confucianists in the village often saw themselves as superior to other villagers because their religion was based on reason/rationality rather than superstition.
12. By the 18th century, Confucianism in Vietnam had become very class-oriented/close-minded/unwilling to change.
13. Emperor Gia Long changed things in the village by limiting the one hundred amusements and restricting Buddhist sacrifices.
14. In 1862, the French made all land for sale.
15. In the 15 years between 1960 and 1975, two million Vietnamese people died.
16. In the traditional village, crops were planted every May/June and October/November.
17. In a village where crafts were made, women sold the crafts outside the village hedge.

18. The form of Buddhism which flourished in the village was known as Mahayana Buddhism.
19. Geomancers understood the spiritual powers of the earth while Taoist priests were at harmony with the cosmos.
20. In an absolute monarchy, the Emperor and his family have the final say.

ANSWERS--GENERAL AND ESSAY QUESTIONS--THE VILLAGE

1. Name the three bonds of Confucianism:
the bonds between a ruler and his subject, a father and his son, a husband and his wife
2. Give three examples of religious practitioners found in the Vietnamese village:
thay (medium), geomancer, I Ching diviner, Buddhist monk, fortune teller, palm reader, astrologer, Taoist Priest
3. List and explain three changes which occurred in the village during French colonization:
Land was put up for sale and people had to buy the land they had been working for centuries. Each person (individual) was separately taxed in the village rather than having the village taxed as a unit so it became very difficult for women and old men who did not work. No unauthorized wine could be produced because of the government monopoly. Village crafts were bought by the French for low prices. People were "requisitioned" for low-cost labor. The village came to be governed by French rather than traditional village law. People no longer trusted the Council of Notables.
4. Name five village crafts: basket-making, brick production, barbering, herb production, blacksmithing, bean curd production, raising silk cocoons for spinning silk, cloth dying, leather tanning, wine making, wood inlay, medicine
5. List three problems which occurred in Vietnamese Confucianism between the 17th and 20th centuries:
Members of the bureaucracy did not follow the ten maxims or the five virtues. The emperor knew more about Chinese history and classics than about his own people. Corruption. Not understanding needs of villagers. Actions such as raising taxes and amassing large amounts of land. Having an aversion to change. Having no desire to trade.
6. Explain why villagers were unhappy under communism after the end of the war with the United States:
Too much of each harvest was demanded by the government. The government told villagers what to grow and how much to grow. Villagers found themselves without enough to eat. Handicrafts also became controlled by the government and transformed into large scale production.

7. Explain why city life was more desirable than village life during the Vietnam war:
The Americans and American soldiers boosted the economy and inflated prices so that Vietnamese people could make a lot of money. People got used to buying food rather than growing it themselves. More exciting.
8. How did Confucianism provide a code of ethics for villagers?
It explained societal roles in terms of sex and status. It provided a system of laws and morals to follow. It organized society through social values and provided essential relationships to follow and a hierarchy of power from the emperor down to the father of the family.
9. Name two differences between girls' and boys' roles in Confucianism:
Girls did not go to school. Girls had to be quiet gentle and virtuous. Girls did not have many rights. Boys could vote, go to school, become scholars, mandarins, or even the emperor. Boys followed the ten maxims while girls followed the four virtues. Boys inherited property.
10. Name one way in which life improved for villagers during the Tay Son Dynasty:
Handicrafts and trade were stressed. The government was conducted in the language of nom which villagers understood. Education is nom was stressed. Confucianism was abolished. Land was redistributed among villagers.



HO CHI MINH

CHAPTER 5 French Colonization (1858-1954)

Introduction

Although colonization started officially in 1874, when Emperor **Tu Duc** of Vietnam signed a treaty which turned **Cochinchina** over to the French, the French and other European groups arrived and started to influence events in Vietnam as early as 1516. Portuguese ships bringing missionaries and traders were the first to arrive in Vietnam, and French missionaries followed. German, British, and French **entrepreneurs** attempted to set up businesses and trade arrangements during the 18th and 19th centuries, concentrating primarily on the **Mekong Delta**.

Although the first missionaries intended only to convert the population to Catholicism, political and social problems soon arose. The missionaries were able to convert many discontented Vietnamese peasants who did not have enough to eat, but they demanded that these converts give up their allegiance to their villages. The Vietnamese government naturally felt that such missionary activity was a direct threat to them since the organization of the village was part of the larger hierarchical structure of which the Emperor was seen to be a ruling father.

Once the traders arrived, great strife developed in the country as the Europeans frequently fought among themselves and took sides in local conflicts. While Vietnam's internal problems increased, European countries fought on land and at sea for trade routes and power over countries throughout Asia and the Pacific. The Europeans also took advantage of the fact that the Vietnamese were not experienced in international trade and did not always deal fairly with them.

The French were eventually victorious over their European competitors, but gaining control over the country and the Vietnamese people was another matter. While some Vietnamese embraced the French for political or economic reasons, there was fierce opposition throughout the colonial period by peasants, intellectuals, and local leaders who continually fought against the imposed French leadership, either with weapons or through education and the media.

Ironically, it was Vietnamese people who were educated in France and other western countries, in ideologies including Marxism or communism, who returned to lead the fight against the French. World War II and the Japanese occupation of much of Southeast Asia and China gave these foreign educated Vietnamese, most notably **Ho Chi Minh**, the opportunity to gain the support of the majority of their people. This resulted in the nationalistic war against the French (1945-1954) and the communist revolution in the north which coincided with this war of independence.

The Influence of the Missionaries

Catholicism began to take hold in Vietnam in the 1600s and caused major problems for both the Vietnamese government and the people. The French began to convert Vietnamese to Catholicism in 1644, and in 1659, the first **vicariate** was founded. By 1650, there were already 200,000 converts, most of whom were in the **Tonkin Delta** where missionaries had offered food and medical assistance to Vietnamese Catholics during famines and hard times. By 1660, there were over 400,000 converts.

To help facilitate conversion, the famous French Jesuit missionary, **Father Alexander de Rhodes** romanized the Vietnamese language. In 1615, he published his first Latin-Portuguese--Vietnamese dictionary. Both Chinese and Japanese had also been previously romanized by missionaries. Father Rhodes knew from experience that French missionaries would be more successful if they could give their sermons in Vietnamese, and with the romanized system, missionaries did not have to learn a complex system of characters.

Romanized writing was initially used only by missionaries and French colonists in order to spread the propaganda of the Bible through villages. During the early period of French colonization, however, it was taught in schools to Vietnamese students who were being trained to work for the government and as translators. In the early 1900s, its popularity grew among progressive Vietnamese thinkers and nationalists who named it **quoc ngu** "national language." These people thought its broad use in the country would be a medium which allows for easier communication, closing

the gap between members of the bureaucracy, who had always used Chinese and the peasants who spoke Vietnamese.

The Vietnamese government saw the growing number of Catholics, who had their own system of laws and morality which was separate from those of Confucianism, as a major threat to the country's well-being. Catholicism, for example, was not in agreement with the idea of ancestor worship, which was a cornerstone of village philosophy and of Confucianism philosophy. Catholic villagers were not allowed by the priests to give financial contributions to the patron deity of the village or to the village itself. Moreover, the Catholic family did not follow the rules of the Confucian family, which was a central part of the moral foundation of society and the government. For these reasons, becoming a Catholic was seen by the Vietnamese government as an act of subversion against Vietnamese law.

Missionaries soon began organizing independent villages comprised only of Catholic Vietnamese. The inhabitants of these villages were given the benefits of outside help in times when traditional village life became difficult due to shortages of land or food. These villages became the targets of anti-French sentiment, and during the period leading up to French colonization, they were often attacked in retaliation for French aggression against the Vietnamese in other areas. Despite resentment, the French missionaries continued to make new converts. To die as a Catholic, they reasoned, was to be a martyr for the cause.

Missionaries, like Father Rhodes, were often expelled from the country but continued to return, obviously ignoring the Vietnamese government. Father Rhodes was expelled three times: in 1627, 1640, and 1645, but returned twice. Others followed his example. In 1845 and 1847, both the Americans and the French attacked the harbor of Da Nang to try and rescue a priest who had been imprisoned in Vietnam. This missionary had been expelled three times within a seven year period but returned each time. This attack by foreigners resulted in more attacks on Catholic Vietnamese.

During the period which led up to colonization, missionaries were given more rights by the Vietnamese government through treaties which Vietnamese leaders were forced into signing after periods of direct French aggression. In 1884, for example, the **Patenotre Treaty** allowed missionaries and Vietnamese Catholics almost complete freedom as the French took over the country.

The End of Vietnamese Independence

As was discussed earlier, as a result of the war between the Trinh and the Nguyen brothers during the 1800s the Tay Son rule decline. The Tay Son rule was oriented towards the peasants while the Nguyen Dynasty, which followed, favored strict Confucian rule. Dissent, which was caused by the peasants' loss of rights and status, gradually mushroomed into a total breakdown of order and communication between various groups in Vietnam.

Because the first Nguyen Emperor, **Gia Long**, (1802-1820) had asked the help of the French to gain power, he felt indebted to them, allowing them to spread their missionary activity and their trade arrangements throughout Vietnam. The emperors who followed him, however, did not feel the same allegiance to foreigners and proceeded to alienate the French by refusing to sign trade agreements.

At the same time, the French did not act in good faith and even used weapons to force treaties and agreements on the Vietnamese government and people. Frenchmen traveled around the country to investigate the layout of the land and possible trade routes to China. In 1840, early in this period of increasing French aggression, Vietnamese Emperor **Minh Mang** sent an envoy of **mandarins** to France to learn what the French motives really were, but they were not officially received by the French government.

Trouble in Europe and with its other colonies, including Egypt, meant that the French government was not paying much attention to the colonization of Vietnam. A group of French officers and traders, however, saw the importance of this area in the French quest to be a major force in the East. Their main interest was in French control over trade routes into China, and they proceeded to take over the country piece by piece without official permission from their government.

After making two unsuccessful attempts to take over Vietnam by seizing the harbor of Da Nang, French military officers realized they would make better headway in the south. They took **Saigon** quite easily on February 18, 1859, after which they were

able to take over a large area of the Mekong Delta, previously named Cochinchina by the missionaries.

The death of Emperor **Tu Duc** marked the end of Vietnamese independence. Upon word of the Emperor's death, French ships immediately sailed into the mouth of the **Perfume River** at Hue, the capital city, and demanded a surrender within 48 hours. They then opened fire on the port city until surrender was declared. From this time on, the emperor of Vietnam was chosen by and ruled with the guidance of the French.

Controlling their colony was not easy for the French, however, and pockets of opposition scattered throughout the north which had been fighting against Tu Duc, were difficult to control. During the "pacification period," (1859-1897), as they called it, the French attempted to gain control over the Vietnamese rebel groups and the Chinese, who in 1883, decided they would also try to **annex** Vietnam. Fighting was most pronounced in **Tonkin** and in the central part of Vietnam known as **Annam**. This period lasted for thirty more years during which many Vietnamese were killed. Leaders of the remaining opposition groups eventually realized the futility of fighting against the perseverance and modern weaponry of the French.



The Colonial Government and Economy

French colonization of Vietnam was primarily a matter of economics. Missionaries felt a moral obligation to try and convert all the people of Asia to Catholicism. Some individuals within the colonial government thought it would be ideal to spread French "culture" throughout the colonies by educating the indigenous people in French literature, language, and history. However, main goal of the French government was to make a profit from Vietnam. For this reason, political and economic affairs were intertwined.

Because the primary focus of colonization was economics, the government tried to make it as convenient as possible for French entrepreneurs coming to Vietnam to make their fortunes. Each "country" in what the French considered to be **IndoChina**--Tonkin, Annam, and Cochinchina in Vietnam and the separate countries of **Cambodia** and **Laos**--were overseen by the **governor-general**. Only Cochinchina had a governor. The budget of this colony was to come from taxes on the government **monopolies** over alcohol/rice wine, salt, opium, and other products.

One positive outcome of the long and difficult "pacification period" was the French decision to leave both Annam and Tonkin as **protectorates** rather than colonies. This meant that the Vietnamese government was essentially left intact except for controls placed on the sale of alcohol, salt, and opium and the fact that major officials were chosen by the French. In Tonkin, French bureaucrats joined their counterparts, Confucian mandarins,

on trips into the countryside to collect taxes and to take the census.

After the "pacification period" Governor-General Paul Doumer (1897-1902) focused his energy on "modernizing" (i.e. on how to turn Vietnam (and Laos and Cambodia) into a source of profit and raw materials) Vietnam with a network of communications and the construction of railroads, bridges, and highways. Doumer also introduced forced labor, heavy taxes, and a centralized government with all decisions needing his approval. These "improvements" were designed to maximize profits in the colony. They did not improve life for the Vietnamese peasants.

The first target of the French was the land (See Chapter 3.) It was put up for sale for the first time in history and then purchased in large tracts by major landowners. This immediately increased the production of rice in the Mekong Delta because the French had more control over each piece of land and how it was utilized. In the agricultural sector, the French advocated **monoculture** or the growing of one specific crop, rice in this case. They paid no attention to the system by which the Vietnamese had been farming for centuries in which they alternated crops to keep down the incidence of pests and to insure a balanced diet.

The economy of the French in Vietnam was bolstered by the growing international need for raw materials such as rubber, gold, coal, tin, and bauxite which were mined and utility of crops like rice, coffee, and tea which were cultivated and traded throughout

the world. To keep prices of their goods competitive, the French also relied on low-cost labor provided by Vietnamese peasants.

Colonial Conditions

For the most part, Vietnamese people had the choice of either becoming collaborators with the French, and benefitting financially, or remaining poorly-paid laborers who suffered from a high mortality rate. The first choice meant joining the lower levels of the French bureaucracy, and in return, making a decent wage and getting some of the benefits of the partnership with the French including enough to eat and possibly owning land. Many Catholic Vietnamese were immediately brought into this category since they were considered trustworthy and could speak some French.

Bureaucratic matters of colonization including taxation, education, communication, and the building of the **infrastructure** were handled by French colonists who held government posts. Only very low positions, such as tax collector, were filled by Vietnamese, who were not even allowed to become teachers until some Vietnamese intellectuals opened their own **free schools**. Not until World War II were the Vietnamese people given the opportunity to participate in the colonial government in higher-level positions, and this was only because the majority of French personnel were involved in fighting the war.

For Confucian mandarins who did not want to collaborate, choices were few. Many fought with the resistance forces and

later joined opposition movements by writing and teaching about the atrocities of colonization. Others simply moved back to their villages and maintained low profiles as teachers. In the later years of colonization, a new class of urban teachers, office workers, artisans, managers, and shopkeepers took up the struggle of the opposition movement and became more outspoken. This transformation took time, however, and in the period through the early 1900s, most members of the bureaucracy were not interested in politics.

The peasants suffered the most during the colonization period. One possible source of income for a peasant was to become a **tenant farmer** on land owned by someone else. As production grew throughout Vietnam, especially after World War I, people were requisitioned from villages and forced to sign three-to-five year contracts which made them laborers on rubber, coffee, and tea plantations, in cement factories and mines, and at railroad sites. Wages at such worksites were low, and living conditions were deplorable, resulting in high rates of desertion and death. Workers soon discovered they had to buy all food and supplies at canteens which were owned and operated by the plantation or factory. Prices were set artificially high, and workers were never able to save money; in fact, they often went into debt to their employers. The tiny rations of food available for the workers resulted in a low production rate, but the French attributed this rate to the "natural laziness" of the Vietnamese people.

While the government oversaw commercial enterprises and collected taxes, it also maintained strict control over the Vietnamese people through swift and violent punishment for any kind of outbreak or opposition movement. By limiting what was known to the Vietnamese, the government also limited the possibilities of outbreaks by the opposition movement. Vietnamese who travelled abroad were shocked at the amount of information about internal Vietnamese affairs which was available outside the country. Even in schools, which the French government began to open in many areas of Vietnam, students learned the history of France, not of Vietnam.

Although Vietnam was far from France, it was easily affected by the world economy and French politics. At times during colonization, the tight security maintained over the Vietnamese people was loosened enough to allow some freedom of the press and a promise of change. Such was the case during the rule of Governor-General **Jean Baptiste Paul Beau** (1902-1908) when Vietnamese intellectuals, including **Phan Boi Chau**, found themselves able to open the free schools which will be discussed later. During 1907 and 1908, Vietnamese confidence and **nationalism** grew as new Vietnamese poetry and literature, as well Vietnamese opinions of colonization, appeared in materials printed at the schools and in the press. This led to full-scale rioting as people took to the streets to demand reforms. The French military retaliated harshly; teachers at the free schools were jailed, and Beau left office.

Once again in the 1920s and 1930s, when a growing number of French people back in France began to call for reforms and an end to colonization, it seemed that conditions would improve for the Vietnamese people. However, economic factors outweighed socialist and humanitarian ideals.

After World War I, in which 100,000 Vietnamese people were taken to fight and work for the French war effort, there were recessions in both France and Vietnam. For this reason, expositions, such as the Marseilles Exposition in 1922, were held to inform French capitalists of business opportunities in the colonies. These expositions led to a great increase in the number of investments in Vietnam's mining operations and rubber, tea, and coffee plantations. Rice and rubber were the fastest-growing markets. To support their growing economy, the French needed Indochina and the low-cost labor available there. Any acts of subversion, including the exercise of free speech and free education, were treated with fierce retaliation.

French Language and Culture

The French people were very proud of their language and culture and saw that these cultural elements were spread widely through-out their colonies. The first channel through which culture was disseminated was the Catholic church. Once colonization was fully established, however, the Catholic missionaries were often seen as a hindrance to French colonial policy and sometimes even helped in resistance movements. In

1905, the **Law of Separation** was put into effect, officially separating church from state.

As part of the "modernization" plan of Governor General Doumer, elementary schools, which taught French language and history, were seen as the most effective way of disseminating French culture. French became the official language by the end of the 1800s, and elementary schools using French were opened in some areas by the 1870s. Select students went through secondary school, and some were able to travel to France to attend college. By 1907, Vietnam had its own university known as Indochina University. Here, French subjects were taught by French professors who often spoke too rapidly to be understood by Vietnamese students; the school soon closed.

Basically the goal of the French was to educate enough Vietnamese to take over some low-level administrative positions in the government which were too numerous to fill with French people. The system of Confucian examinations gradually lost its importance in society and these exams were phased out by about 1919.

Increased education in French language and culture for the younger generation led to a split in the ideology of Vietnamese intellectuals who did not become collaborators and continued to work behind the scenes for an end to French colonization. The older generation still believed in many aspects of Confucianism as they had been schooled in that system during their youth, while the younger generation embraced what were then considered to be "modern" ideas. Many aspects of French and western culture had a strong influence on this younger generation, and a new kind of

poetry and literature going against the strict Confucian forms began to gain popularity, often shocking members of the older school. Young intellectuals also began to read and embrace French philosophy, such as **existentialism**.

Another way of showing modernity was for young men to cut their hair. Most Vietnamese men in the early 1900s still wore their hair long and coiled in a bun in the mandarin style. In 1908, bands of young men moved through cities and villages cutting off the hair of members of the older generation, telling them to modernize their thinking. Despite their differences, intellectuals in both the Confucian school and the modern school maintained that the best way to confront colonial rule was through reform rather than violence. The older generation had already realized the futility of an armed struggle against the French, while the younger intellectuals admired much in western thinking and politics including the ideas of **democracy**.

Nationalism, Communism and the End of French Colonization

One man educated in the Confucian tradition who resisted foreign rule until the end of his life was Phan Boi Chau, a poet who lived from 1867 to 1940. At the age of 33, Phan Boi Chau began to endorse means of ending French colonialism which resulted in his being known as a revolutionary and enemy of the French. In 1905, he travelled to Japan and started writing essays about the modernization of Vietnam. One famous essay written in 1907 called

for the use of *quoc ngu*, the romanized form of Vietnamese developed by the French, in schools. Working with other anti-colonialists throughout Asia, Phan Boi Chau wrote many books on nationalism and modernization and developed a reputation as an agitator who wanted to instate a powerful emperor who would lead the overthrow of the French. In 1925, his ideas resulted in his arrest in China. He was brought back to Vietnam to stand trial, and sentenced to hard labor. After public outcry against his sentence, he was placed under house arrest, meaning he could not leave the city of Hue where he lived.

The first group of radical intellectuals to emerge in Vietnam, including Phan Boi Chau, was encouraged by the news that Japan had defeated Russia in 1905. This news showed the Vietnamese people that it was indeed possible for an Asian nation to defeat a western nation. Vietnamese travelers to Japan were amazed at how modern Japan had become in its industrialization and mass education. They brought back ideas which were used to create a short-lived but influential movement known as the Tonkin Free School Movement where *quoc ngu* was taught and where boys and girls were educated together for the first time. Here, the Vietnamese, rather than the French or Chinese, version of the country's history was taught, and students also learned about economics, public health, and other important subjects.

The free school movement, started by Phan Chi Trinh, another important Vietnamese nationalist, grew quickly in its one year of existence before it was closed by the French. A number of teachers came together, and classroom sizes grew exponentially. By

the end of 1907, the school was producing books and pamphlets on many subjects which were unpopular with French officials. When the schools were shut down, Phan Chi Trinh was arrested and sentenced to death. Later, his sentence was also commuted, and he was allowed to live out the rest of his life in Paris and Saigon. He died in 1926.

As mentioned earlier, nationalism of the sort spread by Phan Boi Chau and Phan Chi Trinh was squelched by the French as soon as it became a threat. After 1908, overt opposition in Vietnam was minimal. In 1927, a Nationalist Party was formed in Vietnam, but this was also repressed. By 1930, many of its members had moved to South China to continue their organizing. Generally speaking, conditions were strictly controlled within Vietnam, and the radical and outspoken opponents to colonization were those who had left the country to be educated in France. They were able to travel and study, discussing the future of Vietnam and methods through which they could overthrow the colonial government.

During these travels, young Vietnamese intellectuals were first introduced to the doctrine of Marxism-Leninism. This doctrine was attractive to colonized people all over the world at that time because of the Russian communist leader **Lenin's** call for an end to colonization. Communism also seemed like a good alternative to the **absolute monarchy** and unfair landowning practices which had caused Vietnam so many problems throughout the 18th and 19th centuries.

The most famous of the Vietnamese student-intellectuals was Ho Chi Minh, who traveled not only to France, but to China,

Russia, and throughout Europe creating his own brand of communism for Vietnam. In the 1930s, Ho Chi Minh met with the nationalists in Hong Kong and soon communists and nationalists joined together in the Indochinese Communist Party (ICP).

The ICP saw its opportunity to make headway in Vietnam during World War II when most of Southeast Asia was occupied by the Japanese. France had avoided a direct confrontation with the Japanese by collaborating with them in Vietnam. This was because the government in France was under pro-German leadership, and Japan and Germany were allies in World War II. The French government was allowed to remain in power as long as the Japanese were able to move arms and supplies through the country to other areas. Plans changed in March 1945 as things grew more difficult for the Japanese in other areas of the world. They staged a *coup d'etat* against the French government and gained full control of Vietnam. By August, however, the Japanese were forced to surrender after the Americans bombed the Japanese cities of Hiroshima and Nagasaki.

After 30 years of traveling, Ho Chi Minh returned to Vietnam in 1941 during the Japanese Occupation. In Vietnam, his communist party became known as the Viet Minh. Because of the chaos of the times and the cruelty of the French colonists at rubber plantations and mining operations, the Viet Minh had established cells or pockets of resistance in almost every village. At the time of Ho Chi Minh's rise to power in the north, communism seemed to address the specific needs of the people who were starving due to the requisitioning of rice by both the French and Japanese.

Ho Chi Minh created a form of communism which was inspired by nationalism which in turn, inspired the Vietnamese people to fight for their independence and the ideals of communism at the same time.

Members of the Viet Minh secretly studied the tenets of communism, as well as the words of Lenin, Marx, and Mao Tse Tung of China and preparing themselves for a communist revolution. From 1941 to 1945, schools were established for the peasants and reading material was produced in large quantities. This literature and poetry not only contained information about communism, but facts about hygiene, childcare, medicine, and nutrition.

On the day of the Japanese surrender, the Viet Minh made a deal with the Japanese. They allowed the Japanese soldiers to leave peacefully, and the Japanese gave their arms to the Vietnamese before the return of the French. In August 1945, the Viet Minh launched a revolution which brought them to power. Emperor Bao Dai abdicated on August 25, 1945. On September 2, Ho Chi Minh proclaimed the independence of Vietnam and the creation of the Democratic Republic of Vietnam. Bao Dai gave the Viet Minh sword and seal which were the traditional symbols of power.

As soon as he gained power, Ho Chi Minh tried to implement reforms in the society which were aligned with communist philosophy. These included women's rights and land reforms in which peasants and laborers were given land to farm. Concubinage

was declared illegal, as were arranged marriages, and automatic paternal custody of the children in cases of divorce.

The French-Indochina War

The French soon returned ready to renew their control over Viet-nam. In order to do this, they immediately began appointing members of the Vietnamese upper class from the south who found communism unacceptable. Fighting began in the south in early 1946, and Ho Chi Minh found himself unable to maintain independence. In September of 1946, he was forced to sign control of Cochinchina back to the French. Later that year, the French regained some power in the north but promised to set a date for the end of colonization.

Once back in power, the French showed no signs of negotiating further for an end to colonial rule, and fighting between French and Vietnamese troops began in earnest in December of 1946, continuing until 1954. During that time, Chinese communists gained a victory in their country and began to help Ho Chi Minh and the commander of the Viet Minh forces, **Vo Nguyen Giap**. Russia also sent aid and arms, prompting the involvement of the United States which feared a communist takeover in Southeast Asia and spent three billion dollars on aid and arms of their own to help the French.

Ho Chi Minh and Vo Nguyen Giap anticipated a long war in which the Vietnamese would have the benefit of patience until the French ran out of energy to continue fighting. At first,

Commander Giap planned a number of major attacks on the French which were unsuccessful. In 1953, he changed his tactics and lured a large number of French troops into an area which was close to the border of Laos called **Dien Bien Phu**, then surrounded them. For 209 days, from November of 1953 to May of 1954, the French held on to their base camp as their numbers dwindled. Vietnamese peasants transported supplies and munitions into the area by bicycle, while French airplanes which were carrying supplies tried to land in the area and were shot down. By 1952, the French had lost 90,000 troops, and the French people were tired of being at war. The battle of Dien Bien Phu resulted in the surrender of the French and marked the end of both their participation in the war in Vietnam and of their colonial period. Although the French were defeated, many people in the south opposed communism and Ho Chi Minh. Thus, he was granted control over only the northern part of the country which was temporarily divided by the Geneva Agreement of 1954, at the **17th parallel**.

The United States had become involved in the French-Indochina war because of what it saw as the threat of communism throughout the world. Because the communists of the north wanted a united Vietnam, fighting began between the north and south, and the United States gradually became more involved in helping the south. This continued even after Ho Chi Minh's death in 1969. The northern forces continued to wait out the enemy, and they were able to defeat the American forces as well as the French, but not until nearly 58,000 American lives were lost and two million Vietnamese died. A primary reason for the Vietnamese victory was

that the people considered the war with the U.S. to be a continuation of their war of independence, an ideal for which they were willing to make tremendous sacrifices. Soldiers and civilians joined in the fighting to the confusion of both French and American troops. The American war in Vietnam lasted officially from 1965-1975, after which the Vietnamese were finally successful in uniting the North and South into one nation under a communist government.

MAP EXERCISE

Directions: Use the maps and accompanying text in this chapter as references. Then, on the map which follows, locate the areas indicated below.

1. Label the five provinces of French colonization.
2. Draw a circle around the area of heaviest industry, as started by the French, and indicate the two major cities of that area.
3. Label the Red River and Mekong River.
4. Label the area where most missionaries were located in the 1600s.
5. Label the city and river where the French attacked as soon as the Emperor Tu Duc died.
6. Label the birthplace of both Phan Boi Chau and Ho Chi Minh.
7. Label the city where Phan Boi Chau was placed under house arrest.
8. Using the map in the Introduction to this volume to draw in the line of division as indicated by the Geneva Agreement. Label this line with its geographical name.
9. Mark with stars areas of rebellions against the French.
10. Label the Vietnamese city first bombed by the Americans.



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MAP #15a

GLOSSARY

absolute monarchy	type of government in which emperor or king has complete control
annex	to seize control of a territory and assume rights over it for the purposes of exploiting its resources, collecting taxes, and expanding power
coup d'etat	violent overthrow of a government by an opposition group
democracy	government in which the supreme power is vested in the people who represent themselves in free elections
entrepreneur	a person who owns, operates, or manages a business enterprise
existentialism	a philosophy developed in Europe at the end of the 19th century which stresses man's responsibility to himself as an individual. It is a philosophy mainly of the twentieth century and particularly "en vogue" in the post-war years, with Jean-Paul Sartre as one of the leading thinkers.
free schools	schools featuring modern teaching techniques which were established during French colonial period by Vietnamese teachers for Vietnamese students
governor-general	during French colonization, the person in charge of all five "countries" of Indochina; because it was a centralized government, nearly all decisions had to be passed by this person
infrastructure	basic framework; for civil governments, it includes road, bridge, railroad, communication, and sewage systems
Law of Separation	law passed by colonial government in 1905 to separate church and state
mandarin	name for scholar-bureaucrats in the Confucian system
martyr	person who voluntarily suffers death for his or her religious convictions

monoculture	the growing or predominance of one crop
monopoly	to control a market, business, or means of production by limiting competition.
nationalism	strong feeling of commitment towards the advancement of one's own country and people
Patenotre Treaty	treaty signed in 1884 which allowed missionaries and traders almost complete freedom as the French took over the country
protectorate	authority over a dependent state; under French colonial rule, part of the Indochinese Union which was allowed self rule under strict surveillance by the French
quoc ngu	means "national language;" developed by French missionaries, romanized form of Vietnamese which became a sign of Vietnamese modernity during French colonial period
roman alphabet	alphabet which was developed in Rome and has come to be used for writing many European languages including English
tenant farmer	person who rents land from a landowner and pays a percentage of the crop as rent
vicariate	the office of a vicar or high level official of Roman Catholicism

IMPORTANT PEOPLE AND PLACES

Annam	during French colonial rule, the name for the central area of Vietnam which was a protectorate
Beau, Jean Baptiste Paul	governor-general from 1902-1908; his leniency led to the opening of free schools, growth of Vietnamese publications and free speech, and finally rioting for reforms
Cambodia	a part of Indochina which was a protectorate during the period of French rule; today, country to the south of Laos and west of Vietnam; also known as Kampuchea
CochinChina	during French period, name for southern Vietnam and Mekong Delta area; only part of Indochina which was considered a full colony
Dien Bien Phu	location of final battle of the French-Vietnamese war; French troops were surrounded for 5-6 months near the border of Laos and finally surrendered
Doumer, Paul	governor-general from 1897-1902 who wanted to "modernize" Vietnam and began projects of road, railroad and bridge building as well as the centralization of the government
Gia Long	reign name of Nguyen Anh who came to power after the demise of the Tay Son and became the founder of the Nguyen Dynasty
Hue	center of Chinese military authority over Vietnam in 200 BC; captured by Chams in 200 AD; won by Vietnamese in 1306; became seat of Nguyen family's rule over south Vietnam (controlling Later Le Dynasty) in 1687; made capital of Vietnam by Nguyen Dynasty in 1802; remained capital after surrendering to French in 1883 until 1945

Ho Chi Minh	founder of Vietnam's Communist Party and leader of the communist revolution in Vietnam; lived from 1890 to 1969 during which he spent many years traveling, first as a cook on a French steamer which brought him to Africa, U.S. and England; stayed in France (1917-1923), Moscow (1923), China (1924), and travelled again through Russia, Brus-sels, Paris, Thailand, and Hong Kong where he started the Indochinese Communist Party (ICP); returned to Vietnam in 1941 and spread news and information of ICP; declared Vietnam's independence in 1945 after Japanese surrender, fought guerilla war against the French from 1945 to 1954, was named president of northern Vietnam, helped fight Americans from 1964 to 1969
Indochina	name for French Federation which included Tonkin, Annam, Cochinchina, Laos, and Cambodia
Laos	country to the west of Vietnam which was also colonized by the French
Lenin, Vladimir Ilich	(1870-1924) Russian Marxist who founded the Russian Communist Party, led the Bolshevik Revolution, created his own form of Marxism and became head of the Soviet government in 1917; inspired many colonized peoples by declaring communism to be against colonialism
Mao Tse Tung	(1893-1976) leader of China's Communist Party; led Red Army and Chinese peasants to victory over Chinese nationalists under Chiang Kai Shek in 1949; helped Ho Chi Minh and Vietnamese communists in their war against the French in 1950
Mekong Delta	delta in southern Vietnam at mouth of Mekong river; also known as "rice bowl of Vietnam" because of excellent growing conditions
Minh Mang	second emperor of the Nguyen Dynasty who rejected trade agreements with the French and did not acknowledge mission-aries

Perfume River	central river at Hue, capital city of Vietnam; location of invasion of French ships which demanded surrender of Vietnam after death of Emperor Tu Duc
Phan Boi Chau	(1867-1940) anti-French spokesman beginning in 1886 who was first schooled in the Confucian tradition; visited Japan in 1905 and was inspired by education system and modernization there; wrote essays and poetry about Vietnamese nationalism and education; advocated use of <i>quoc ngu</i> in schools, newspapers and books; ordered arrested by French in 1912, finally captured in 1925 in Shanghai, China; sentenced to life imprisonment but was pardoned with understanding he would remain under house arrest in Hue
Phan Chu Trinh	deviated from Phan Boi Chau's philosophy in that he wanted Vietnam to become a democratic republic but agreed with him on the subject of nationalism; started Tonkin Free School movement in 1907, was arrested in 1908, first sentenced to death but then allowed to live for the next ten years in Paris; died in Saigon in 1926
Rhodes, Father Alexander de	early missionary of Catholicism in Vietnam who was responsible for putting together a dictionary of romanized Vietnamese in order to help other missionaries write their sermons in the indigenous language.
Saigon	major city south of the Mekong Delta; captured by French in 1859; ceded to French by Emperor Tu Duc in 1862; capital of French colony Cochinchina; occupied by Japanese in 1940; recaptured by French in 1945 at beginning of French-Indochina War
17th parallel	temporary line of division, until elections in 1956, between north and south Vietnam which was part of the Geneva Agreement of 1954 at the end of the French Vietnam War; North was then ruled by the Viet Minh and South was ruled by the Diem family

Tonkin	protectorate in northern Vietnam during French occupation
Tonkin Delta	area where Red River and other rivers reach the ocean; center of civilization in northern Vietnam
Tu Duc	fourth and last emperor of the independent Nguyen Dynasty; angered peasants by forcing them to build his ten-thousand-year-tomb; angered French by rejecting trade negotiations
Vo Nguyen Giap	Senior general in People's Army of Vietnam from 1945 to 1975; joined ICP in 1930, fought guerilla war from mountains along with Ho Chi Minh against French; engineered military defeat at Dien Bien Phu in 1953-54

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MATCH THE COLUMNS--FRENCH COLONIZATION

- | | |
|-------------------------|---|
| ___ 1. Dien Bien Phu | A. French governor-general who wanted to "modernize" Vietnam |
| ___ 2. cutting hair | B. leader of northern Vietnam, 1945-1969 |
| ___ 3. Phan Boi Chau | C. name for Vietnamese who helped French and often profited by it |
| ___ 4. rubber | D. present-day capital of Vietnam |
| ___ 5. 1874 | E. the growing of only one crop |
| ___ 6. Vo Nguyen Giap | F. defeated Russia in 1905, sparking Vietnamese nationalism |
| ___ 7. 1516 | G. name for Vietnam, Laos, Cambodia |
| ___ 8. 1945 | H. way to show modernity in 1907-8 |
| ___ 9. collaborator | I. lucrative crop after W.W.I |
| ___ 10. Saigon | J. Russian Marxist |
| ___ 11. Paul Doumer | K. location of final Indochina battle |
| ___ 12. Hue | L. commander of Viet Minh forces |
| ___ 13. monoculture | M. romanized Vietnamese writing system |
| ___ 14. <i>quoc ngu</i> | N. site of Nationalist Party in 1930 |
| ___ 15. Ho Chi Minh | O. nationalist who wrote about the modernization of Vietnam |
| ___ 16. Hanoi | P. official start of French colonization |
| ___ 17. Indochina | Q. capital city during French colonization |
| ___ 18. Japan | R. year missionaries first arrived |
| ___ 19. Hong Kong | S. year Ho Chi Minh declared independence |
| ___ 20. Lenin | T. site of the Perfume River |

MULTIPLE CHOICE--FRENCH COLONIZATION

1. Romanization means
 - A. to translate a language into the Roman language.
 - B. to transcribe a language into the roman alphabet.
 - C. to make a dictionary of a language.
2. This person romanized Vietnamese:
 - A. Father Alexander de Rhodes
 - B. Father Andre
 - C. Governor-general Paul Doumer
3. Romanization was desirable because
 - A. priests could understand confessions from Vietnamese people.
 - B. the Vietnamese people could be controlled better.
 - C. priests could give sermons in Vietnamese.
4. Catholic villages were formed
 - A. because Vietnamese Catholics could not fit into traditional village society.
 - B. because Vietnamese Catholics were expelled from their own villages.
 - C. to help the French army.
5. This treaty allowed Catholic-Vietnamese villages to be practice their religion freely:
 - A. Patenotre Treaty
 - B. Philastre Treaty
 - C. Law of Separation.
6. The primary motive behind French colonization was
 - A. economic--the French knew they could make money from this colony.
 - B. religious--the French wanted to make as many converts to Catholicism as possible..
 - C. political--the French wanted to expand their empire and number of subjects.
7. The French wanted to educate Vietnamese people
 - A. about Vietnamese history and culture.
 - B. so that they would have a number of low-level bureaucrats to fill positions the French did not want.
 - C. in order to send Vietnamese people to France.
8. The first interest of the French in Indochina was
 - A. gold.
 - B. rice.
 - C. land.

9. During the "pacification period," the most fighting occurred in
- A. Tonkin.
 - B. Annam.
 - C. Cochinchina.
10. This was not a sign of modernization among younger Vietnamese students during colonization:
- A. cutting their hair
 - B. polygamy
 - C. writing non-Confucianist poetry
 - D. the use of *quoc ngu*
11. Lenin was popular among some Vietnamese nationalists because
- A. he called for a world-wide end to colonization.
 - B. he did not like the French.
 - C. he wanted better education for Vietnamese children.
12. To "annex" means
- A. to give freedom.
 - B. to colonize.
 - C. to perform missionary activity.
13. This greatly helped Ho Chi Minh in his plans to take over Vietnam:
- A. the Japanese occupation
 - B. World War I
 - C. the war with the French
14. During the French-Indochina War, the Vietnamese people transported most supplies
- A. by air.
 - B. by boat.
 - C. by bicycle.
15. In the Geneva Agreement, it was decided that Vietnam be divided at the
- A. 16th parallel.
 - B. 17th parallel.
 - C. 21st parallel.
16. Mao Tse Tung was
- A. a leading communist from China.
 - B. president of Japan during World War II.
 - C. the commander of the Viet Minh forces.
17. One reason that Vietnam was divided was because
- A. the French still wanted to have control over the south.
 - B. Ho Chi Minh requested it.
 - C. some people in South Vietnam did not agree with communism.

18. Ho Chi Minh's philosophy during the wars with the French and the United States was
 - A. shoot first.
 - B. wait out the enemy.
 - C. wait until you see the whites of their eyes.
19. Most Vietnamese people fought bravely and for an extended period of time because
 - A. they wanted independence for their country.
 - B. they wanted communism to take over the world.
 - C. it was part of their religion.
20. During the Vietnam War with the United States
 - A. 50,000 Vietnamese and two million Americans died.
 - B. two million Vietnamese and 50,000 Americans died.
 - C. an equal number of Vietnamese and Americans died.

FILL IN THE BLANKS--FRENCH COLONIZATION

1. In the 1850s and 1860s, the French attacked _____
then moved south to _____.
2. After Emperor Tu Duc died, the French arrived at _____
and demanded _____.
3. The "pacification period" in Vietnam lasted for about _____
years.
4. The five "countries" of Indochina in Vietnam were called

_____.
5. Both _____ and _____ were considered
protectorates during French colonial rule while
_____ was a colony.
6. An entrepreneur is _____
_____.
7. French entrepreneurs were notified of opportunities in Vietnam
at the _____ Exposition in the year _____.
8. A _____ is the violent overthrow of a government.
9. During French colonization, Vietnamese people had the choice
of either becoming a _____ or a _____.
10. The Tonkin Free School Movement reached its peak in the
year _____ under the direction of _____.
11. The Free schools were taught in _____ by teachers who
were _____.
12. A high level official of Roman Catholicism and his office are
known as a _____.

13. The Law of Separation which was passed in _____ called for _____.
14. Two political philosophies which interested students who studied French history and studied abroad were _____ and _____.
15. Phan Boi Chau was arrested in the year _____ although a warrant for his arrest was issued as early as _____.
16. The French-Indochina War lasted from _____ to _____.
17. Dien Bien Phu is located near the borders of _____ and _____.
18. The United States got involved in the French-Indochina War because _____.
19. The American War in Vietnam lasted officially from _____ to _____.
20. Today the government of Vietnam is based on the doctrine of _____.

GENERAL AND ESSAY QUESTIONS--FRENCH COLONIZATION

1. Give three examples of "modernization" in Vietnam during the rule of Governor General Paul Doumer:

2. French colonists had monopolies over these three substances:

3. Describe the way in which conditions at rubber plantations were difficult for the Vietnamese workers:

4. Explain how life improved for Vietnamese Catholic villagers. How was it later made more difficult?

5. List three ways in which villagers were used as cheap labor for the French:

6. Even though many French people did not agree with colonization in the 1930's, colonization did not end at that time. Explain why.

7. List five products/natural resources the French exploited in Vietnam:

8. Explain why cutting hair was important to young Vietnamese students:

9. Briefly tell about the life of Phan Boi Chau:

10. Briefly tell about the life of Ho Chi Minh:

ANSWERS--MATCH THE COLUMNS--FRENCH COLONIZATION

- | | | | |
|--------------|----------------|----|--|
| <u>K</u> 1. | Dien Bien Phu | A. | French governor-general who wanted to "modernize" Vietnam |
| <u>H</u> 2. | cutting hair | B. | leader of northern Vietnam, 1945-1969 |
| <u>O</u> 3. | Phan Boi Chau | C. | name for Vietnamese who helped French and often profited by it |
| <u>I</u> 4. | rubber | D. | present-day capital of Vietnam |
| <u>P</u> 5. | 1874 | E. | the growing of only one crop |
| <u>L</u> 6. | Vo Nguyen Giap | F. | defeated Russia in 1905, sparking Vietnamese nationalism |
| <u>R</u> 7. | 1516 | G. | name for Vietnam, Laos, Cambodia |
| <u>S</u> 8. | 1945 | H. | way to show modernity in 1907-8 |
| <u>C</u> 9. | collaborator | I. | lucrative crop after W.W.I |
| <u>O</u> 10. | Saigon | J. | Russian Marxist who called for end to colonization |
| <u>A</u> 11. | Paul Doumer | K. | location of final Indochina battle |
| <u>T</u> 12. | Hue | L. | commander of Viet Minh forces |
| <u>E</u> 13. | monoculture | M. | romanized Vietnamese writing system |
| <u>M</u> 14. | quoc ngu | N. | site of Nationalist Party in 1930 |
| <u>B</u> 15. | Ho Chi Minh | O. | nationalist who wrote about the modernization of Vietnam |
| <u>D</u> 16. | Hanoi | P. | official start of French colonization |
| <u>G</u> 17. | Indochina | Q. | capitol city during French colonization |
| <u>F</u> 18. | Japan | R. | year missionaries first arrived |
| <u>N</u> 19. | Hong Kong | S. | year Ho Chi Minh declared independence |
| <u>J</u> 20. | Lenin | T. | site of the Perfume River |

ANSWERS--MULTIPLE CHOICE--FRENCH COLONIZATION

- | | | | | |
|------|------|-------|-------|-------|
| 1. B | 5. A | 9. A | 13. A | 17. C |
| 2. A | 6. A | 10. B | 14. C | 18. B |
| 3. C | 7. B | 11. A | 15. B | 19. A |
| 4. A | 8. C | 12. B | 16. A | 20. B |

ANSWERS--FILL IN THE BLANKS--FRENCH COLONIZATION

1. In the 1850s and 1860s, the French attacked Da Nang then moved south to Saigon.
2. After the Emperor Tu Duc died, the French arrived at Hue and demanded surrender.
3. The "pacification period" in Vietnam lasted for about 30 years.
4. The five "countries" of Indochina in Vietnam were called Tonkin, Annam, Cambodia, Laos, and Cochinchina.
5. Both Tonkin and Annam were considered protectorates during French colonization while Cochinchina was a colony.
6. An entrepreneur is someone who owns or runs a private business.
7. French entrepreneurs were notified of opportunities in Vietnam at the Marseilles Exposition in the year 1922.
8. A coup d'etat is the violent overthrow of a government.
9. During French colonization, Vietnamese people had the choice of either becoming a poorly-paid laborer or a collaborator.
10. The Tonkin Free School Movement reached its peak in the year 1907 under the direction of Phan Chi Trinh.
11. The Free schools were taught in Vietnamese/nom by teachers who were Vietnamese.
12. A high level official of Roman Catholicism and his office is known as a vicariate.
13. The Law of Separation which was passed in 1905 called for the separation of church and state.
14. Two political philosophies which interested students who studied French history and studied abroad were communism and democracy.
15. Phan Boi Chau was arrested in the year 1925 although a warrant for his arrest was issued as early as 1912.
16. The French-Indochina War lasted from 1945 - 1954.
17. Dien Bien Phu is located near the borders of Laos and Vietnam.
18. The United States got involved in the French-Indochina War because it was afraid of the communist threat in Asia.
19. The American War in Vietnam lasted officially from 1965 to 1975.
20. Today the government of Vietnam is one based on the doctrine of communism.

ANSWERS--GENERAL AND ESSAY QUESTIONS--FRENCH COLONIZATION

1. Give three examples of "modernization" of Vietnam during the rule of Governor General Paul Doumer:
railroads, bridges, highways/forced labor/heavy taxes/education/communication/centralization of government
2. French colonists had monopolies over these three substances:
salt, opium, alcohol
3. Describe the way in which conditions at rubber plantations were difficult for the Vietnamese workers:
Workers worked very hard but received low wages, had bad living conditions and poor food. They were never able to save money because they had to buy all their food and supplies at the canteens which were owned and operated by plantation owners.
4. Explain how life improved for Vietnamese Catholic villagers. How was it later made more difficult?
They received medical attention and food which was available through the missionaries while in traditional villages people were starving. Later, these villagers were exempt from taxes. However, the Vietnamese government retaliated against these villages after French aggression and many Catholic villagers were killed
5. List three ways in which villagers were used as cheap labor for the French:
construction of railroad sites, highways, bridges/plantations labor/mining/tenant farmers/making wine/handicrafts for low prices/factories
6. Even though many French people did not agree with colonization in the 1930's, colonization did not end at that time. Explain why.
because economics were more important than socialist and humanitarian ideals at that time
7. List five products/natural resources the french exploited in Vietnam:
rubber/coal/wolfram/antimony/cement/rice/coffee/tea/gold/handicrafts
8. Explain why cutting hair was important to young Vietnamese students:
it showed modernism, it showed an end to the religion of Confucianism and the political policies of Confucianism, as well as the ties to China which were part of Confucian study (as well as Chinese language)
9. Briefly tell about the life of Phan Boi Chau:
(see glossary)
10. Briefly tell about the life of Ho Chi Minh:
(see glossary)

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